

# THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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## THE HERALD AND WATCH

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### Mr. Miller's Apology and Defence.

TO ALL WHO LOVE THE LORD JESUS CHRIST IN SINCERITY.

As all men are responsible to the community for the sentiments they may promulgate, the public has a right to expect from me, a candid statement in reference to my disappointment in not realizing the Advent of Christ in A. D. 1843-4, which I had confidently believed. I have, therefore, considered it not presumptuous in me to lay before the Christian public a retrospective view of the whole question, the motives that actuated me, and the reasons by which I was guided.

#### DEISTICAL OPINIONS.

It may not become me to speak particularly of "my manner of life from my youth," which is known to an extensive circle of neighbors and acquaintances; but I have ever endeavored to live "in all good conscience before God until this day," and to discharge conscientiously my obligations to my fellow men. I was early educated to reverence the Scriptures as a revelation from God to man; and I was more or less a reader of the Word, without being savingly affected by it. I was, however, always perplexed with what I then deemed inconsistencies and contradictions in the Bible, which I was unable to harmonize; and yet I knew that if the Bible was what it purports to be, it must in some way all be harmonized.

Not having any serious doubts of its authenticity, I was exceedingly anxious to reconcile all its various parts, and, unsuccessfully, resorted to all means within my reach. I was particularly anxious to have them harmonized by the preachers of the word; and accordingly embraced every opportunity, to present for their removal, the difficulties under which I labored. But I obtained from them no satisfaction; they usually adduced the opinions of various commentators, which were as contradictory as were their own, or told me they did not understand them, and that I could not, because God had hidden their meaning under a mystical veil. This served more to perplex my mind than to shed light on the questions at issue.

In this state of mind, at the age of twenty-two, I removed from Hampton, N. Y., where I had resided from the age of four years, to Poughkeepsie, N. Y. There I became acquainted with the principal men in that village, who were professedly Deists; but they were good citizens, and of a moral and serious deportment. They put into my hands the works of Voltaire, Hume, Paine, Ethan Allen, and other deistical writers, in which the difficulties that had perplexed my own mind were discussed in so plausible a manner, that I concluded the Bible was only the work of designing men; and I discarded it

accordingly. I, however, believed in a Supreme Being as brought to view by the works of Nature and Providence; and believed that there was to be an hereafter, in which our happiness would be proportioned to the virtue of our lives in the present state. With these views, I was associated with others in the defence of deistical sentiments, for about twelve years.

#### FIRST RELIGIOUS IMPRESSIONS.

Before the close of this period, however, I began to suspect that Deism tended to a belief of annihilation, which was always very abhorrent to my feelings. In the fall of 1812, as I was returning to Poughkeepsie from the court at Rutland, in company with Judge Stanley, I asked him his opinion respecting our condition in another state. He replied by comparing it to that of a tree which flourishes for a time, and turns again to earth; and to that of a candle which burns to nothing. I was then satisfied that Deism was inseparably connected with, and did tend to, the denial of a future existence. And I thought to myself, that rather than embrace such a view, I should prefer the heaven and hell of the Scriptures, and take my chance respecting them. Still I could not regard the Bible as inspired.

#### CONNECTION WITH THE ARMY.

In 1813, I received a Captain's commission in the U. S. service, and continued in the army until peace was declared. While there, many occurrences served to weaken my confidence in the correctness of Deistical principles. I was led frequently to compare this country to that of the children of Israel, before whom God drove out the inhabitants of their land. It seemed to me that the Supreme Being must have watched over the interests of this country in an especial manner, and delivered us from the hands of our enemies. I was particularly impressed with this view when I was in the battle of Plattsburg, when with 1500 regulars, and about 4000 volunteers, we defeated the British, who were 15,000 strong; we being also successful at the same time in an engagement with the British fleet on the lake. At the commencement of the battle, we looked upon our own defeat as almost certain, and yet we were victorious. So surprising a result against such odds, did seem to me like the work of a mightier power than man.

#### REMOVAL TO LOW HAMPTON.

At the close of the war, I removed to my present residence in Low Hampton, N. Y.; and being retired from public life, in the busy scenes of which I had been engaged for ten years, I had more leisure for reading and reflection respecting another state. I could, however, find no assurance of happiness beyond the grave; all was dim and uncertain there. One day in May, 1816, I detected myself in the act of taking the name of God in vain, a habit I had acquired in the service; and I was instantly convicted of its sinfulness. I was then led to inquire how a just Being could consistently save those who should violate the laws of justice. The works of Nature or of Providence, could give no answer to this question; and I was almost led to despair. In this state of mind, I continued for some months, when suddenly the character of a Savior was vividly impressed upon my mind. It seemed that there might be a Being so good and compassionate as to himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a Being must be; and imagined that I could cast myself into the arms of, and trust in the mercy of such an One. But the question arose, How can it be proved that such a Being does exist? Aside from the Bible, I found that I could get no evidence

of the existence of such a Savior, or even of a future state. I felt that to believe in such a Savior without evidence, would be visionary in the extreme. I saw that the Bible did bring to view just such a Savior as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God; they became my delight, and in Jesus I found a friend.

#### DETERMINED TO UNDERSTAND THE SCRIPTURES.

Soon after this, in the fall of 1816, I was conversing with a friend respecting my hope of a glorious eternity through the merits and intercessions of the Savior, and he asked me how I knew there was a Savior? I replied that He was revealed in the Bible. He then asked me how I knew the Bible was true? and advanced my former deistical arguments on the inconsistencies, the contradictions, and the mysticisms in which I had claimed it was shrouded. I replied that if the Bible was the word of God, every thing contained therein might be understood, and all its parts be made to harmonize; and I said to him that if he would give me time, I would harmonize all these apparent contradictions, to my own satisfaction, or I would be a Deist still.

#### MANNER OF STUDYING THE BIBLE.

I then devoted myself to prayer and to the reading of the word. I determined to lay aside all my prepossessions, to thoroughly compare Scripture with Scripture, and to pursue its study in a regular and methodical manner. I commenced with Genesis, and read verse by verse, proceeding no faster than the meaning of the several passages should be so unfolded, as to leave me free from embarrassment respecting any mysticism or contradictions. Whenever I found any thing obscure, my practice was to compare it with all collateral passages; and by the help of Cruden, I examined all the texts of Scripture in which were found any of the prominent words contained in any obscure portion. Then by letting every word have its proper bearing on the subject of the text, if my view of it harmonized with every collateral passage in the Bible, it ceased to be a difficulty. In this way I pursued the study of the Bible, in my first perusal of it, for about two years, and was fully satisfied that it is its own interpreter. I found that by a comparison of Scripture with history, all the prophecies, as far as they have been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, &c. of the Bible, were either explained in their immediate connection, or the terms in which they were expressed were defined in other portions of the word, and when thus explained, are to be literally understood in accordance with such explanation. I was thus satisfied that the Bible is a system of revealed truths, so clearly and simply given, that the "wayfaring man, though a fool, need not err therein."

#### THE RESULT ARRIVED AT.

While thus studying the Scriptures, I became satisfied, if the prophecies which have been fulfilled in the past are any criterion by which to judge of the manner of the fulfilment of those which are future, that the popular views of the spiritual reign of Christ, a temporal millennium before the end of the world, and the Jews' return, are not sustained by the word of God; for I found that all the Scriptures on which those favorite theories are based, are as clearly expressed as are those that were literally fulfilled at the first advent, or at any other period in the past. I found it plainly taught in the Scriptures that Jesus Christ will again descend to this earth, coming in the clouds of heaven, in all the



glory of his Father: \* that at his coming the kingdom and dominion under the whole heaven will be given to Him and the saints of the Most High, who will possess it for ever, even for ever and ever; † that as the old world perished by the deluge, so the earth that now is, is reserved unto fire, to be melted with fervent heat at Christ's coming, after which, according to the promise, it is to become the new earth wherein the righteous will for ever dwell: ‡ that at his coming the bodies of all the righteous dead will be raised, and all the righteous living be changed from a corruptible to an incorruptible, from a mortal to an immortal state, that they will all be caught up together to meet the Lord in the air, and will reign with him for ever in the regenerated earth: § that the controversy of Zion will then be finished, her children be delivered from bondage, and from the power of the tempter, and the saints be ail presented to God blameless, without spot or wrinkle in love: || that the bodies of the wicked will then all be destroyed, and their spirits be reserved in prison until their resurrection and damnation: ¶ and that when the earth is thus regenerated, the righteous raised, and the wicked destroyed, the kingdom of God will have come, when his will will be done on earth as it is done in heaven, that the meek will inherit it, and the kingdom become the saints.\*\* I found that the only millennium taught in the word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the xx. of Revelation; and that it must necessarily follow the personal coming of Christ and the regeneration of the earth: †† that till Christ's coming and the end of the world, the righteous and wicked are to continue together on the earth, and that the horn of Papacy is to war against the saints until his appearing and kingdom, when it will be destroyed by the brightness of Christ's coming; so that there can be no conversion of the world before the advent: ‡‡ and that as the new earth wherein dwelleth righteousness, is located by Peter after the conflagration, and is declared by him to be the same for which we look, according to the promise of Isa. lxv. 17, and is the same that John saw in vision after the passing away of the former heavens and earth; it must necessarily follow that the various portions of Scripture that refer to the millennial state, must have their fulfillment after the resurrection of all the saints that sleep in Jesus. § § I also found that the promises respecting Israel's restoration, are applied by the apostle to all who are Christ's,—the putting on of Christ constituting them Abraham's seed, and heirs according to the promise |||

#### THE AGE OF THE WORLD IN WHICH WE LIVE.

I was then satisfied, as I saw conclusive evidence to prove the advent personal and pre-millennial, that all the events for which the church look to be fulfilled before the advent, must be subsequent to it; and that unless there were other unfulfilled prophecies, the advent of the Lord, instead of being looked for only in the distant future, might be a continually expected event. In examining the prophecies on that point, I found that only four universal monarchies are any where predicted in the Bible to precede the setting up of God's everlasting kingdom; that three of those had passed away,—Babylon, Medo-Persia, and Grecia,—and that the fourth, Rome, had already passed into its last state, the state in which it is to be when the stone cut out of the mountain without hands shall smite the image on the feet, and break to pieces all the kingdoms of this world. I was unable to

find any prediction of events which presented any clear evidence of their fulfillment before the scenes that usher in the advent. And finding all the signs of the times and the present condition of the world, to compare harmoniously with the prophetic descriptions of the last days, I was compelled to believe that this world had about reached the limits of the period allotted for its continuance. As I regarded the evidence, I could arrive at no other conclusion.

#### THE CHRONOLOGY OF THE SCRIPTURES.

Another kind of evidence that vitally affected my mind, was the chronology of the Scriptures. I found, on pursuing the study of the Bible, various chronological periods extending, according to my understanding of them, to the coming of the Savior. I found that predicted events which had been fulfilled in the past, often occurred within a *given time*. The one hundred and twenty years to the flood, Gen. vi. 3; the seven days that were to precede it, with forty days of predicted rain, Gen. vii. 4; the four hundred years of the sojourn of Abraham's seed, Gen. xv. 13; the three days of the butler's and baker's dreams, Gen. xl. 12–20; the seven years of Pharaoh's, Gen. xli. 28–54; the forty years in the wilderness, Num. xiv. 34; the three and a half years of famine, 1 Kings xvii. 1; the sixty-five years to the breaking of Ephraim,—Isa. vii. 8; the seventy years captivity, Jer. xxv. 11; Nebuchadnezzar's seven times, Dan. iv. 13–16; and the seven weeks, three score and two weeks, and the one week, making seventy weeks determined upon the Jews, Dan. ix. 24–27; the events limited by these times, were all once only a matter of prophecy, and were fulfilled in accordance with the predictions.

When, therefore, I found the 2300 prophetic days which were to mark the length of the vision from the Persian to the end of the fourth kingdom, the seven times continuance of the dispersion of God's people, and the 1335 prophetic days to the standing of Daniel in his lot, all evidently extending to the advent, with other prophetic periods, I could but regard them as “the times before appointed,” which God had revealed “unto his servants the prophets.” As I was fully convinced that “all Scripture given by inspiration of God is profitable,” that it came not at any time by the will of man, but was written as holy men were moved by the Holy Ghost, and was written for our learning, that we through patience and comfort of the Scriptures might have hope, I could but regard the chronological portions of the Bible as being as much a portion of the word of God, and as much entitled to our serious consideration, as any other portion of the Scriptures.

I therefore felt, that in endeavoring to comprehend what God had in his mercy seen fit to reveal to us, I had no right to pass over the prophetic periods. I saw that as the events predicted to be fulfilled in prophetic days had been extended over about as many literal years; as God in Num. xiv. 34, and Ezek. iv. 4–6, had appointed each day for a year; as the seventy weeks to the Messiah were fulfilled in 490 years, and the 1260 prophetic days of the papal supremacy in 1260 years; and as these prophetic days extending to the advent were given in connection with symbolical prophecy, I could only regard the time as symbolical, and as standing each day for a year, in accordance with the opinions of all the standard Protestant commentators. If, then, we could obtain any clue to the time of their commencement, I conceived we should be guided to the probable time of their termination; and as God would not bestow upon us a useless revelation, I regarded them as conducting us to the time when we might confidently look for the coming of the Chiefest of ten thousand—One altogether lovely.

#### COMMENCEMENT AND TERMINATION OF THE PROPHETIC PERIODS.

From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must commence when the Jews ceased to be an independent nation at the captivity of Manassah, which the best chronologists assigned to B. C. 677; that the 2300 days commenced with the seventy weeks, which the best chronologists dated from B. C. 457; and that the 1335 days commencing with the taking away of the daily, and the setting up of the abomination that maketh desolate, Dan. xii. 11, was to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians

I could consult, should be dated from about A. D. 508. Reckoning all these prophetic periods from the several dates assigned by the best chronologists for the events from which they should evidently be reckoned, they all would terminate together, about A. D. 1843. I was thus brought, in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up; that all its pride & power, pomp and vanity, wickedness and oppression would come to an end; and that in the place of the kingdoms of this world, the peaceful and long desired kingdom of the Messiah would be established under the whole heaven: that in about twenty-five years the glory of the Lord would be revealed, and all flesh see it together, the desert bud and blossom as the rose, the fir-tree come up instead of the thorn, and instead of the briar the myrtle-tree, the curse be removed from off the earth, death be destroyed, reward be given to the servants of God—the prophets and saints and them who fear his name, and those be destroyed that destroy the earth.

#### “LOOKING FOR THAT BLESSED HOPE.”

I need not speak of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul, for a participation in the joys of the redeemed. The Bible was now to me a new book. It was indeed a feast of reason: all that was dark, mystical, or obscure to me in its teaching, had been dissipated from my mind, before the clear light that now dawned from its sacred pages; and O how bright and glorious the truth appeared. All the contradictions and inconsistencies I had before found in the Word were gone; and although there were many portions of which I was not satisfied I had a full understanding, yet so much light had emanated from it to the illumination of my before darkened mind, that I felt a delight in studying the Scriptures which I had not before supposed could be derived from its teachings. I commenced their study with no expectation of finding the time of the Savior's coming, and I could at first hardly believe the result to which I had arrived; but the evidence struck me with such force, that I could not resist my convictions. I became nearly settled in my conclusions, and began to wait, and watch, and pray for my Savior's coming.

#### THE QUESTION OF DUTY.

With the solemn conviction that such momentous events were predicted in the Scriptures to be fulfilled in so short a space of time, the question came home to me with mighty power regarding my duty to the world in view of the evidence that had affected my own mind. If the end was so near, it was important that the world should know it. I supposed that it would call forth the opposition of the ungodly; but it never came into my mind that any Christian would oppose it. I supposed that all such would be so rejoiced in view of the glorious prospect, that it would only be necessary to present it, for them to receive it. My great fear was, that in their joy at the hope of a glorious inheritance so soon to be revealed, they would receive the doctrine without sufficiently examining the Scriptures in demonstration of its truth. I therefore feared to present it, lest by some possibility I should be in error, and be the means of misleading any.

#### OBJECTIONS TO THE DOCTRINE.

Various difficulties and objections would arise in my mind, from time to time; certain texts would occur to me, which seemed to weigh against my conclusions; and I would not present a view to others, while any difficulty appeared to militate against it. I therefore continued the study of the Bible, to see if I could sustain any of these objections. My object was not merely to remove them, but I wished to see if they were valid.

Sometimes when at work, a text would arise like this, “Of that day and hour knoweth no man,” &c.; and how then could the Bible reveal the time of the advent? I would then immediately examine the context in which it was found, and I saw at once, that in the same connection we are informed how we may know when it is nigh, even at the doors: consequently that text could not teach that we could know nothing of the time of that event.

Other texts which are advanced in support of the doctrine of a temporal millennium, would arise; but on examining their context, I invariably found that they were applicable only to the eternal state, or were so illustrative of the spread of the Gospel

\* See John xiv. 3; Acts i. xi; 1 Thess. iv. 16; Rev. i. 7; Matt. xvi. 27; xxiv. 30; Mark viii. 38; xiii. 26; Dan. vii. 13. † Dan. vii. 14, 18, 22, 27; Matt. xxv. 34; Luke xii. 32; xix. 12, 15; xxii. 29; 1 Cor. ix. 25; 2 Tim. iv. 1, 8; James i. 12; 1 Pet. v. 4.

‡ 2 Pet. iii. 7–10; Isa. lxv. 17–19; Rev. xxi. 22. § 1 Cor. xv. 20, 23, 49, 51–53; Phil. iii. 20, 21; 1 Thess. iv. 14–17; 1 John iii. 2.

|| Isa. xxxiv. 8; xl. 2, 5; xli. 10–12; Rom. viii. 21–23; 1 Cor. i. 7, 8; iv. 14; xv. 54, 56; Eph. v. 27; Col. i. 22; 1 Thess. iii. 13; Heb. ii. 13–15; Jude 24; Rev. xx. 1–6.

¶ Psa. l. 3; xxvii. 3; Isa. lx. 15, 16; xxiv. 21, 22; Dan. vii. 10; Mal. iv. 1; Matt. iii. 12; John xxv. 29; Acts xxiv. 15; 1 Cor. iii. 13; 1 Thess. v. 2, 3; 2 Thess. i. 7–9; 1 Pet. i. 7; 2 Pet. iii. 7, 10; Jude 6, 7, 14, 15; Rev. xx. 3, 13–15.

\*\* Psa. xxxvii. 9–11, 22, 23, 29, 34; Prov. ii. 21, 22; x. 30; Isa. xl. 21; Matt. v. 5; vi. 10.

†† Rev. xx. 2–7.

‡‡ Matt. xiii. 37–43; xxiv. 14; Dan. vii. 21, 22; 2 Thess. ii. 8.

§ § 2 Pet. iii. 17; Isa. lxv. 17; Rev. xxi, xxii.

|| Rom. ii. 14, 15; iv. 13; ix. 6; x. 12; xi. 17; Gal. iii. 29; Eph. ii. 14, 15.



here, as to be entirely irrelevant to the position they were adduced to support.

Thus all those passages that speak of the will of God being done on earth as in heaven, of the earth being full of the knowledge of the glory of God, &c., could not be applicable to a time when the Man of sin was prevailing against the saints, or when the righteous and wicked were dwelling together, which is to be the case until the end of the world. Those which speak of the gospel being preached in all the world, teach that as soon as it should be thus preached, the end was to come, so that it could not be delayed 1000 years from that time, nor long enough for the world's conversion after the preaching of the gospel as a witness.

The question of the resurrection and judgment, was for a time an obstacle in the way: being instructed that all the dead would be raised at the same time, I supposed it must be so taught in the Bible; but I soon saw it was one of the traditions of the elders.

So also with the return of the Jews: that question I saw could only be sustained by denying the positive declarations of the New Testament which assert, "there is no difference between the Jew and the Greek"—that "the promise that he shall be the heir of the world was not to Abraham and his seed through the law, but through the righteousness of faith"—that "there is neither Jew nor Greek, bond nor free, male nor female," but that "if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." I was therefore obliged to discard an objection which asserts there is a difference between the Jew and Greek—that the children of the flesh are accounted for the seed, &c.

In this way I was occupied for five years, from 1818 to 1823, in weighing the various objections which were being presented to my mind. During that time, more objections arose in my mind, than have been advanced by my opponents since; and I know of no objection that has been since advanced, which did not then occur to me. But however strong they at first appeared, after examining them in the light of the divine word, I could only compare them to straws laid down singly as obstacles, on a well beaten road: the car of truth rolled over them, unimpeded in its progress.

#### STILL IMPRESSED WITH THE DUTY OF PRESENTING THE EVIDENCES OF THE ADVENT.

I was then fully settled in the conclusions which seven years previously had begun to bear with such impressive force upon my mind; and the duty of presenting the evidence of the nearness of the advent to others,—which I had managed to evade while I could find the shadow of an objection remaining against its truth—again came home to me with great force. I had, previously, only thrown out occasional hints of my views. I then began to speak more clearly my opinions to my neighbors, to ministers, and others. To my astonishment, I found very few who listened with any interest. Occasionally, one would see the force of the evidence; but the great majority passed it by as an idle tale. I was, therefore, disappointed in finding any who would declare this doctrine, as I felt it should be, for the comfort of saints, and as a warning to sinners.

I continued to study the Scriptures, and was more and more convinced that I had a personal duty to perform respecting this matter. When I was about my business, it was continually ringing in my ears, "Go and tell the world of their danger." This text was constantly occurring to me, "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."—Ezek. xxxiii. 8, 9. I felt that if the wicked could be effectually warned, multitudes of them would repent; and that if they were not warned, their blood might be required at my hand. I did all I could to avoid the conviction that any thing was required of me; and I thought that by freely speaking of it to all, I should perform my duty, and that God would raise up the necessary instrumentality for the accomplishment of the work. I prayed that some minister might see the truth, and devote himself to its promulgation; but still it was impressed upon me, "Go and tell it to the world: their blood will I require at thy hand."

The more I presented it in conversation, the more

dissatisfied I felt with myself for withholding it from the public. I tried to excuse myself to the Lord for not going out and proclaiming it to the world. I told the Lord that I was not used to public speaking, that I had not the necessary qualifications to gain the attention of an audience, that I was very diffident and feared to go before the world, that they would "not believe me nor hearken to my voice," that I was "slow of speech, and of a slow tongue." But I could get no relief.

In this way I struggled on for nine years longer, pursuing the study of the Bible; doing all I could to present the nearness of Christ's coming to those whom circumstances threw in my way, but resisting my impressions of duty, to go out as a public teacher. I was then fifty years old, and it seemed impossible for me to surmount the obstacles which lay in my path, to successfully present it in a public manner.

#### MR. MILLER WRITES A SERIES OF ARTICLES FOR THE PRESS.

Quite a number wished me to write out my views. I accordingly prepared a series of articles over the signature of W. M. and sent them to the *Vermont Telegraph*, a Baptist paper, then published at Brandon, Vt. The editor refused to publish them unless he could know the name of the writer. I accordingly communicated it to him, supposing that he would not make it public. The articles then appeared in a series of sixteen numbers, the first of which was published in the paper dated May 15th, 1832.

I had supposed in communicating my views to the world in this series of articles, that I should have performed all that was required of me; but I could not escape the impression, "Go and tell it to the world, their blood will I require at thy hand." It some how became known that I was the writer of those articles; I began to be flooded with letters of inquiry respecting my views; and visitors flocked to converse with me on the subject. I became more distressed, lest the blood of souls should be required of me.

#### THE COVENANTS WITH GOD TO GO WHERE THE WAY OPENS.

One Saturday after breakfast, in the summer of 1833, I sat down at my desk to examine some points; and as I arose to go out to work, it came home to me with more force than ever, "Go and tell it to the world." The impression was so sudden, and came with such force, that I settled down into my chair, saying I can't go, Lord. "Why not?" seemed to be the response; and then all my excuses came up, my want of ability, &c.; but my distress became so great, I entered into solemn covenant with God, that if he would open the way, I would go and perform my duty to the world. "What do you mean by opening the way?" seemed to come to me. Why, said I, if I should have an invitation to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord's coming. Instantly all my burden was gone; and I rejoiced that I should not probably be thus called upon; for I had never had such an invitation: my trials were not known, and I had but little expectation of being invited to any field of labor.

In about half an hour from this time, before I had left the room, a son of Mr. Guilford, of Dresden, about sixteen miles from my residence, came in and said that his father had sent for me, and wished me to go home with him. Supposing that he wished to see me on some business, I asked him what he wanted? He replied that there was to be no preaching in their church the next day, and his father wished to have me come and talk to the people on the subject of the Lord's coming. I was immediately angry with myself for having made the covenant I had; I rebelled at once against the Lord, and determined not to go. I left the boy without giving him any answer, and retired in great distress to a grove near by. There I struggled with the Lord for about an hour, endeavoring to release myself from the covenant I had made with him; but I could get no relief. It was impressed upon my conscience, "Will you make a covenant with God, and break it so soon?" and the exceeding sinfulness of thus doing overwhelmed me. I finally submitted, and promised the Lord that if he would sustain me, I would go, trusting in him to give me grace and ability to perform all he should require of me. I returned to the house, and found the boy still waiting; he remained till after dinner, and I returned with him to Dresden.

#### MR. MILLER COMMENCES HIS ORAL LECTURES.

The next day, which, as nearly as I can remember, was about the first Sabbath in August, 1833, I delivered my first public lecture on the Second Advent. The house was well filled with an attentive audience. As soon as I commenced speaking, all my diffidence and embarrassment were gone, and I felt impressed only with the greatness of the subject, which, by the providence of God, I was enabled to present. At the close of the services on the Sabbath, I was requested to remain and lecture during the week, with which I complied. They flocked in from the neighboring towns, a revival commenced, and it was said that in thirteen families all but two persons were hopefully converted.

On the Monday following I returned home and found a letter from Elder Fuller, of Poultney, Vt., requesting me to go and lecture there on the same subject. They had not heard of my going to Dresden. I went to Poultney and lectured there with similar effect.

From thence I went by invitation to Pawlet and other towns in that vicinity. The churches of Congregationalists, Baptists and Methodists were thrown open. In almost every place I visited, my labors resulted in the reclaiming of backsliders, and the conversion of sinners. I was usually invited to fields of labor by the ministers of the several congregations whom I visited, who gave me their countenance; and I have never labored in any place to which I was not previously invited. The most pressing invitations from the ministry, and the leading members of the churches poured in continually, from that time, during the whole period of my public labors, and with more than one half of which I was unable to comply. Churches were thrown open every where, and I lectured to crowded houses, through the western part of Vermont, the northern part of New York, and in Canada East. And powerful reformatory movements were the results of my labors.

#### PUBLISHES HIS VIEWS IN A PAMPHLET FORM.

I received so many urgent calls for information, and to visit places with which I could not comply, that in 1834 I concluded to publish my views in pamphlet form, which I did in a little tract of 64 pages. These I scattered, the most of them gratuitously, sending them in reply to letters of inquiry, and to places which I could not visit. In the same year, unknown to myself, a license to preach was granted me by my Baptist brethren. About the same time I received a recommendation to the public as a lecturer on the prophecies, which was signed by about fifty ministers of my Baptist brethren, and by some twenty or thirty from other denominations.

I continued to labor and travel at my own charges until 1838; and many churches thereby greatly added to their numbers. The first clergyman that embraced my views in full, was Elder Fuller of Poultney, Vt. Many others previous to 1838, expressed themselves favorably, but none of them came out in full, or if they did, they all, with that exception, relapsed and abandoned their advocacy.

#### HE WRITES HIS COURSE OF LECTURES.

In 1836 I wrote my series of sixteen lectures, which were published by Elder Wescott, in Troy, New York, the profits of which I gave to him.—All the copies I received of that edition, I purchased at his regular prices.

The first assistance I received from any source to defray my expenses, were two half dollars which I received in Canada, in 1835. The next assistance I received was the payment of my stage fare to Lansingburg, in 1837. Since then I have never received enough to pay my travelling expenses; so that my labors have been of no pecuniary advantage to me. I should not have alluded to this, were it not for the extravagant stories which have been circulated to my injury.

#### VISIT TO MASSACHUSETTS.

I received an invitation from Randolph, Mass., to visit that place, which I did on the 21st day of April, 1839. This was my first visit to that state. I lectured there, and in Stoughton, East Randolph, Lowell, Groton, and Lynn. I closed my lectures at Lynn on the 10th of June following, making 500 lectures which I had given since June 9th, 1834.—At Lowell, May 14th, I became acquainted with Elder T. Cole, who had written to me to visit him before I left home. He was among the first ministers in that state who embraced these views, and



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was the means of introducing me into many of the churches of the Christian connection. Elder Plummer of Haverhill soon after embraced them.

At Lowell I also became acquainted with my Bro. J. Litch, who had previously embraced my views, and who has since so aided their extension, by his faithful lectures and writings, and energetic and consistent course.

The first church that was ever closed against me was the Congregational church in Westford, Mass., December 17th, of the same year.

#### INVITATION TO VISIT BOSTON.

I visited Exeter, in November, 1839, and on the 12th, I became acquainted with my Bro. J. V. Himes, who with about twenty other ministers of the Christian connection, were present to hear me lecture. He invited me to Boston, which I visited December 8th, of the same year. I then gave my first course of lectures in the Chardon St. Chapel. Soon after this, about the 1st of January, 1840, Mr. B. B. Mussey republished my course of lectures in an edition of 5000, of which he gave me 200 copies.

#### PUBLICATION OF THE SIGNS OF THE TIMES—NOW ADVENT HERALD.

For a long time previous to this, the papers had been filled with abusive stories respecting my labors, and they had refused to publish any thing from me in reply. I had greatly felt the need of some medium of communication to the public. Efforts had been frequently made to commence the publication of a paper which should be devoted to the advocacy of the doctrine, and the communication of information on the fulfillment of prophecy. We had, however, never been able to find a man who was willing to run the risk of his reputation and the pecuniary expense, in such a publication.

On my visit to Boston in the winter of 1840, I mentioned to Brother Himes my wishes respecting a paper and the difficulties I had experienced in the establishment of one. He promptly offered to commence a paper which should be devoted to this question,—if I thought the cause of truth would be thereby advanced. The next week, without a subscriber or any promise of assistance, he issued the first No. of the Signs of the Times on the 20th of March, 1840,—a publication which has been continued to the present time.

With this commenced an entire new era in the spread of information on the peculiar points of my belief. Mr. Mussey gave up to him the publication of my Lectures, and he published them in connection with other works on the prophecies, which, aided by devoted friends, he scattered broad cast every where to the extent of his means. I cannot here withhold my testimony for the efficiency and integrity of my Br. Himes. He has stood by me at all times, periled his reputation, and by the position in which he has been placed, has been more instrumental in the spread of these views than any other ten men who have embarked in the cause. His course, both in laboring as a lecturer, and in the manner that he has managed his publications, meets my full approval.

#### THE FRUITS OF MR. MILLER'S LABORS.

From the commencement of that publication, I was overwhelmed with invitations to labor in various places; with which I complied as far as my health and time would allow. I labored extensively in all the New England and Middle States, in Ohio, Michigan, Maryland, the District of Columbia, and in Canada East and West, giving about four thousand lectures in something like five hundred different towns.

I should think that about two hundred ministers embraced my views, in all the different parts of the United States and Canada; and that there have been about five hundred public lecturers. In all the sections of country where I labored, not only in the towns I visited, but in those in their vicinity, there were more or less that embraced the doctrine of the Advent: in some places only a very few, and in other places there have been a large number.

In nearly a thousand places Advent congregations have been raised up, numbering, as near as I can estimate, some fifty thousand believers. On recalling to mind the several places of my labors, I can reckon up about six thousand instances of conversion from nature's darkness to God's marvelous light,—the result of my personal labors alone; and I should judge the number to be much greater. Of this number I can recall to mind about 700 who were, previously to their attending my lectures,

infidels; and their number may have been twice as great. Great results have also followed from the labors of my brethren, many of whom I would like to mention here, if my limits would permit.

In all my labors I never had the desire, or thought to establish any separate interest from that of existing denominations; or to benefit one at the expense of another. I thought to benefit all. Supposing that all Christians would rejoice in the prospect of Christ's coming; and that those who could not see as I did, would not love any the less those who should embrace this doctrine, I did not conceive there would ever be any necessity for separate meetings. My whole object was a desire to convert souls to God, to notify the world of a coming judgment, and to induce my fellow-men to make that preparation of heart which will enable them to meet their God in peace. The great majority of those who were converted under my labors, united with the various existing churches. When individuals came to me to enquire respecting their duty, I always told them to go where they would feel at home: and I never favored any one denomination in my advice to such.

But my brethren began to complain that they were not fed by their ministers; and wanted expository preaching. I told them it was their duty to interest their ministers in the prophecies, but if they could not receive the teachings under which they sat, they must act in accordance with their own sense of duty. They then began to complain that they had not liberty in the churches to present their views freely, or to exhort their brethren to prepare for the judgment. Those in the neighborhood of Advent preaching, felt that when they could listen to these glorious truths, it was their privilege so to do. For this many of them were treated coldly, some came out of their churches, and some were expelled.—Where the blame lay, it is not necessary here to enquire; there was doubtless wrong on both sides. The result was, that a general feeling of opposition arose, on the part of the ministers and churches that did not embrace these views, against those who were looking for the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.

#### DEFINITENESS OF PROPHETIC TIME.

I had never been positive as to any particular day for the Lord's appearing, believing that no man could know the day and hour. In all my published lectures, it will be seen on the title page, "about the year 1843." In all my oral lectures, I invariably told my audiences that the periods would terminate in 1843, if there were no mistake in my calculation; but that I could not say the end might not come even before that time, and they should be continually prepared. In 1842, some of my brethren preached with great positiveness the exact year, and censured me for putting in an *if*. The public press had also published that I had fixed upon a definite day, the 23d of April, for the Lord's Advent. Therefore, in December of that year, as I could see no error in my reckoning, I published my belief, that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come. Some had their minds fixed on particular days; but I could see no evidence for such, unless the types of the Mosaic law pointed to the feast of Tabernacles.

During the year '43, the most violent denunciations were heaped upon me, and those associated with me, by the press, and some pulpits. Our motives were assailed, our principles misrepresented, and our characters traduced. Time passed on: and the 21st of March, 1844 went by, without our witnessing the appearing of the Lord. Our disappointment was great; and many walked no more with us.

Previously to this, in the fall of '43, some of my brethren began to call the churches Babylon, and to urge that it was the duty of Adventists to come out of them. With this I was much grieved, as not only the effect was very bad, but I regarded it as a perversion of the word of God,—a wresting of Scripture. But the practice spread extensively; and from that time the churches, as might have been expected, were closed against us. It prejudiced many against us so that they would not listen to the truth. It created a deep feeling of hostility between Adventists and those who did not embrace the doctrine; so that most of the Adventists were separated from their respective churches. This was a result, which I never desired, nor expected; but it was brought about by unforeseen circumstances. We could then only act in accordance with the position in which we were thus placed.

On the passing of my published time, I frankly acknowledged my disappointment in reference to the exact period; but my faith was unchanged in any essential feature. I therefore continued my labors, principally at the west during the summer of '44, until "the seventh month movement," as it is called. I had had no participation in this, only as I wrote a letter eighteen months previously, presenting the observances under the Mosaic law, which pointed to that month as a probable time when the Advent might be expected. This was written because some were looking to definite days in the Spring. I had, however, no expectation that so unwarranted a use would be made of those types, that any should regard a belief in such mere inferential evidence a test of salvation. I therefore had no fellowship with that movement until about two or three weeks previous to the 22d of October, when seeing it had obtained such prevalence, and considering it was at a probable point of time, I was persuaded that it was a work of God, and felt that if it should pass by I should be more disappointed than I was in my first published time.

But that time passed; and I was again disappointed. The movement was of such a character, that for a time it was very mysterious to me, and the results following it were so unaccountable that I supposed our work might be completed, and that a few weeks only might elapse between that time and the appearing of Christ. However that might be, I regarded my own work as completed; and that what was to be done for the extension of these views, must be done by younger brethren, except an occasional discourse from myself.

#### ERRONEOUS VIEWS CONNECTED WITH THE DOCTRINE.

As time has progressed, I have been pained to see many errors which have been embraced in different sections of the country by some who have labored in connection with myself; errors which I cannot countenance, and of which I wish to speak freely, although I may lose the fellowship of some for faithfully doing my duty.

I have been pained to see a spirit of sectarianism and bigotry, in some sections, which disallows everything that does not square with the narrow prejudices of individual minds. There is a tendency to exalt individual opinions as a standard for all to submit to; a disposition to place the results of individual investigation upon a level with solemn conclusions to which the great body of brethren have arrived. This is very wrong; for, while we are in this world, we are so short-sighted that we should never regard our conclusions as infallible, should bear with the imperfections of others, and receive those that are weak in the faith, but not to doubtful disputations.

Some have an inclination to indulge in harsh and denunciatory remarks against all who do not agree with them. We are all liable to err; but we should avoid thus giving occasion of offence. We should instruct with meekness those that oppose themselves, and avoid foolish and unlearned questions, that gender strife.

There may be causes operating on the minds of others, of which we know nothing, that influence them contrary to the truth, as we have received it. We should therefore, in all our intercourse with those we deem in error, treat them with kindness and affection, and show them that we would do them good, and not evil; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Some are prone to indulge in a spirit of uneasiness and disorder, and looseness with regard to church government and doctrine. In all the essential doctrines of the Bible, as they have been held by the pious of the church in all ages, were given to the saints, and for which we are commanded earnestly to contend, I have never seen any reason to change my faith. Jesus I regard as my all-sufficient Savior, by whose merits alone I can be saved. No being but Him—"whose goings forth were of old, from everlasting," who should take upon himself our nature, and bear our sins in his own body, could make an atonement, on the efficacy of which I should dare to rely. The Bible speaks as plainly of my Savior's divinity as it does of his humanity. He is therefore Emanuel, God with us. The Bible tells us plainly what the Savior is. That should satisfy us without venturing beyond the Bible to say what he is not.

It is in the use of terms not found in the Scriptures, that disputations arise. For instance, the



difference between the Calvinist and Arminian, I often thus explain: Both are in the same dilemma. They are like a company of men in the lower story of a house when the tide is entering, and from which there is no escape only by a rope by which they may be drawn up. All endeavor to lay hold of the rope; the one is continually afraid he has not hold of the right rope; if he was sure he had the right rope he would have no fears. The other has no fear but he has hold of right rope; he is continually afraid his rope will break.—Now both are equally fearful they may perchance not escape: their fears arise from different causes. How foolish it is, then, for them to begin to quarrel with each other, because the one supposes the rope may break, and the other that it is the wrong rope.

Now I have found Christians among those who believed they were born again, but might fall away; and among those that believed that if they were ever born again they should certainly persevere. The difference between them I regard as a mere matter of education; both have their fears; and both believe that those only who persevere unto the end will be saved. I therefore look on men as bigots who quarrel with others, and deny that those are Christians who cannot see just as they do.

Some are supposed to lay a stress on the seventh month movement which is not warranted by the Word. There was then a dedication of heart in view of the Lord's coming, that was well pleasing in the sight of God. Desires for the Lord's coming and a preparation for that event are acceptable to Him. But because we then ardently desired his coming, and sought that preparation that was necessary, it does not follow that our expectations were then realized. For we were certainly disappointed. We expected the personal coming of Christ at that time; and now to contend that we were not mistaken, is dishonest. We should never be ashamed to frankly confess all our errors.

I have no confidence in any of the new theories that have grown out of that movement, viz., that Christ then came as the Bridegroom, that the door of mercy was closed, that there is no salvation for sinners, that the seventh trumpet then sounded, or that it was a fulfilment of prophecy in any sense. The spirit of fanaticism which has resulted from it, in some places, leading to extravagance and excess, I regard as of the same nature as those which retarded the reformation in Germany; and the same as have been connected with every religious movement since the first advent. The truth is not responsible for such devices of Satan to destroy it. I have never taught a neglect of any of the duties of life, which make us good parents, children, neighbors or citizens. I have ever inculcated a faithful performance of all those duties, enjoining good works with faith and repentance. Those who have taught the neglect of these, instead of acting with me or being my followers, as they are called, have departed from my counsels and acted in opposition to my uniform teachings: men have crept in unawares, who have given heed to seducing spirits and doctrines of devils, teaching lies in hypocrisy, denying any personal existence of Christ, forbidding to marry and commanding to abstain from certain kinds of food, denying the right to pray for sinners, and commanding to violate our social duties, &c. With such things I have no sympathy.

The doctrine of annihilation and the soul's unconsciousness in death, has been connected in the minds of some with the doctrine of the Advent. With this there is no necessary connection. This its advocates acknowledge. The doctrine of the Advent was the faith of the primitive church; while the doctrine of annihilation was no part of their faith. It evidently arises from a mistaken use of Bible terms, and a stress on words not warranted by parallel Scriptures. The fact that no trace of this doctrine is found among the ancient Jews, except the Sadducees, who were reproofed for not believing in angels, spirits, and the resurrection, shows that none of the pious of that nation attached a meaning to the words of the Old Testament that would sustain such a doctrine. And the fact that no trace of such a belief is found among the early Christians, shows that those who sat under the teachings of the apostles and martyrs gathered no such doctrine from their instructions.—Therefore when such a doctrine is taught, a meaning must be attached to words that they would not bear at the time the Scriptures were written: to get the correct understanding of Scripture we must use words as they were used at that time.

The translators of the Bible had no faith in such a

doctrine; therefore they attached no such meaning to the language they used in rendering the original as is attached to the words of the texts by those who quote them to maintain that doctrine. All the arguments in its favor rest on a certain meaning attached to such words as perish, destroy, death, &c. But when we find that the old world being only overflowed with water, perished; and that when our Savior told the Jews to destroy the temple of his body, and in three days he would raise it up, John ii. 19, he did not mean that his body should cease to be a body during those three days; we see that such words do not necessarily convey a meaning that proves that doctrine. In fact, one evangelist uses the word *destroy*. Wilt thou "destroy" us before the time? where another does the word *torment*. Wilt thou torment us before the time? compare Mark i. 24 and Matt. viii. 29. God said that in the flood he would destroy man with the earth, Gen. vi. 23, but the earth did not cease to be. Therefore we learn that these words cannot set aside the declarations that the wicked shall go away into everlasting punishment, &c.

If the word death implies that there can be no part of the man then conscious, it would follow that when Christ died, there could be no part of Him that was conscious; and if there could be no part of Christ conscious after his body was dead, there could have been no part of Christ conscious before he was born of Mary. Death, therefore, can only apply to the body. But that doctrine carried out, must lead to a denial of the divinity of Christ; and we find that in all past history, in the different periods when it has come up for a time, it has been connected with that and other heresies.

The calling of all churches, that do not embrace the doctrine of the advent, Babylon, I before remarked, was the means of our not being listened to with candor; and also, that I regarded it as a perversion of Scripture. This I think all will see who compare Rev. xiv. and xviii., and observe the chronology of the fall of Babylon.

Rev. xiv. 6, 7, represents an angel flying in the midst of heaven, proclaiming the hour of God's judgment as having come. This proclamation must of course continue until Christ shall actually come to judge the quick and dead at his appearing and kingdom. In the 8th v. another angel follows, crying, Babylon is fallen; but as the first continues till Christ comes, this cannot follow till Christ comes. But, on turning to Rev. xviii. 1, 2, we find the angel that follows, crying Babylon is fallen, is one that comes down from heaven, having great power, and lightens the earth with his glory. This angel that follows must therefore be the Lord Jesus Christ descending from heaven to take the kingdom; and when he takes to himself his great power to reign, Satan is no longer the god of this world. It may then be well said, Babylon is fallen, i. e. it has lost the supremacy, Christ has taken that; but while it has fallen it is not destroyed: before that can be done, the saints must be taken out, that they may not partake of the consequences of her sins, nor receive of her plagues, which shall be poured out when Great Babylon shall come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. When the angel has cried the hour of his judgment come, and the angel has come down from heaven, declaring the fall of Babylon, then in Rev. xiv. 9—12 another angel follows, pronouncing the fate of the worshippers of the beast, which they are to experience when the cup is poured upon them; then in v. 13 a voice is heard from heaven, declaring those who died in the Lord blessed from thenceforth. The time has then come when the dead are to be raised; and this must synchronize with the voice from heaven in Rev. xviii. 4, saying, "Come out of her, my people." To come, is to go in the direction of the invitation. It must therefore be the invitation from where Christ will then have come to meet him in the air.

In Rev. xiv. 14—16 Christ is symbolized as seated on a cloud, the cry is given to reap the earth, and the earth is reaped; the saints are caught up to meet the Lord in the air. Then, in vs. 17—20, the vine of the earth is reaped and cast into the wine press of God's wrath; Babylon is thus destroyed.

Thus we have a harmonious view of those Scriptures. If this is the correct application, to apply them differently is to pervert them. And if it is, then everything, of whatever name, that is conforming to this world, that loves this world more than the kingdom of God, must have its portion with it: it is Babylonish.

The "woman," or mystical Babylon, I regard as the fallen church, that ruled by means of the kings

of the earth; and all churches that have the papal spirit of *formality*, or *persecution*, are partaking of her abominations. But it does not therefore follow that there can be no churches that love the Lord in sincerity.

Intimately connected with the construction which has been given to this portion of God's word, is a notion respecting the writing out of our belief. It is said by some to be Babylon to be associated together, to write out a synopsis of our belief, or to subscribe our names to our opinions. I am never afraid to put my name to whatever I may believe; and I can find no text of Scripture that forbids it. When the Jews went up from the Babylonian captivity, they made a sure covenant, and wrote it, and the princes, Levites and priests sealed unto it, Neh. ix. 38.

With regard to the association of the church, her practice has varied in different ages, according to the circumstances in which she has been placed.—When all thought alike, or understood the Bible alike, there was no necessity for an expression of opinion respecting its meaning. But when heresy crept in, it was necessary to guard the meaning of Scripture by expressing, in plain and unequivocal language, our understanding of it. It is because the early Christians did this that we are enabled to ascertain the understanding which the primitive church had of the faith once delivered to the saints. When this has not been done, the history of the church shows that error has spread with the greatest rapidity. For instance, Theodore Parker, among the Unitarians, celebrated for his transcendentalism, takes ground that his brethren have not the right to disfellowship him on account of his constructions of Scripture; and as they have heretofore denied the right of the church to express its belief, they must, on their own ground, fellowship him with all his infidel sentiments; for the dispute between them respects only interpretations of Scripture. To guard against such evils, I am in favor, where erroneous views prevail, of expressing my understanding of the word in such plain terms, that all may be able to compare my views with the Bible, and see whether I make a faithful application of it. And if the world wishes to see, in short, the peculiar characteristics of my faith, and of those who associate with me, I see no harm in giving, as did the mutual Conference of Adventists at Albany, a synopsis of the views in which we can unite and act, and which among others, we believe the Bible teaches.

I have thus given a plain and simple statement of the manner of my arriving at the views I have inculcated, with a history of my course up to the present time. That I have been mistaken in the time, I freely confess; and I have no desire to defend my course any further than I have been actuated by pure motives, and it has resulted to God's glory. My mistakes and errors God, I trust, will forgive. I cannot, however, reproach myself for having preached definite time; for as I believe that whatsoever was written aforetime was written for our learning, the prophetic periods are as much a subject of investigation, as any other portion of the word.

I therefore still feel that it was my duty to present all the evidence that was apparent to my mind; and were I now in the same circumstances, I should be compelled to act as I have done. I should not however have so done, had I seen that the time would pass by; but not knowing that it would, I feel even now more satisfaction in having warned my fellow men, than I should feel, were I conscious that I had believed them in danger, and had not raised my voice. How keen would have been my regret, had I refrained to present what in my soul I believed to be truth, and the result had proved that souls must perish through my neglect! I cannot therefore censure myself for having conscientiously performed what I believed to be my duty.

But while I frankly acknowledge my disappointment in the exact time, I wish to enquire whether my teachings have been thereby materially affected. My view of exact time depended entirely upon the accuracy of chronology: of this I had no absolute demonstration; but as no evidence was presented to invalidate it, I deemed it my duty to rely on it as certain, until it should be disproved. Besides, I not only rested on received chronology, but I selected the earliest dates in the circle of a few years on which chronologists have relied for the date of the events from which to reckon, because I believed them to be best sustained, and because I wished to have my eye on the earliest time at which the Lord might be expected. Other chronologists had assigned later dates for the events from which



I reckoned; and if they are correct, we are only brought into a circle of a few years, during which we may rationally look for the Lord's appearing. As the prophetic periods, counting from the dates from which I have reckoned, have not brought us to the end; and as I cannot tell the exact time that chronology may vary from my calculations, I can only live in continual expectation of the event. I am persuaded that I cannot be far out of the way, and I believe that God will still justify my preaching to the world.

With respect to other features of my views, I can see no reason to change my belief. We are living under the last form of the divided fourth kingdom, which brings us to the end. The prophecies which were to be fulfilled previous to the end, have been so far fulfilled that I find nothing in them to delay the Lord's coming. The signs of the times thicken on every hand; and the prophetic periods I think must certainly have brought us into the neighborhood of the event.

There is not a point in my belief in which I am not sustained by some one of the numerous writers who have opposed my views. Prof. Bush, the most gentlemanly of my opponents, admits that I am correct in the time, with the exception of the precise day or year; and this is all for which I contend. That the 70 weeks are 490 years, and the 1260 and 2300 days are so many years, are admitted by Messrs Bush, Hinton and Jarvis. That the 2300 days and 70 weeks commence at the same time Prof. Bush does not deny. And Dr. Jarvis admits that the former carry us to the resurrection and judgment. Prof. Bush, Dr. Jarvis, Mr. Hinton, and Mr. Morris admit that the legs of iron and fourth beast are Rome, and that the little horn of Daniel 7th is papacy. While Dr. Jarvis and Mr. Hinton admit that the exceeding great horn of Dan. 8th, is Rome. The literal resurrection of the body the end of the world and a personal coming of Christ have not been questioned by several who have written against me.

Thus there is not a point for which I have contended, that has not been admitted by some of those who have written to disprove my opinions. I have candidly weighed the objections advanced against these views, but I have seen no arguments that were sustained by the scriptures, that in my opinion invalidated my position. I cannot therefore conscientiously refrain from looking for my Lord; or from exhorting my fellow men as I have opportunity, to be in readiness for that great event. For my indiscretions and errors, I ask pardon; and all who have spoken evil of me without cause, I freely forgive. My labors are principally ended. I shall leave to my younger brethren the task of contending for the truth. Many years I toiled alone; God has now raised up those who will fill my place. I shall not cease to pray for the spread of truth.

In conclusion, suffer a word of exhortation. You, my brethren, who are called by the name of Christ, will you not examine the Scriptures respecting the nearness of the advent? The great and good of all ages have had their minds directed to about this period of time; and a multitude are impressed with the solemn conviction that these are emphatically the last days. Is not a question of such moment worthy of your consideration? I do not ask you to embrace an opinion of mine; but I ask you to weigh well the evidence contained in the Bible. If I am in any error, I desire to see it; and I should certainly renounce it; but do look at the question, and in view of the teachings of the inspired word, decide for eternity.

What shall I say to my unconverted friends? I have faithfully exhorted you these many years to believe in Christ; you have excused yourselves. What can I say more? Will not all the considerations that are presented in the Scriptures of truth move your hearts to lay down the weapons of your rebellion? You have no lease of your lives, and if the Lord should not come, your eyes may be soon closed in death. Why will you not improve the present moment, and flee from the wrath to come? Go to Christ, I beseech you; lay hold on the promise of God, trust in his grace, and he will cleanse you by his blood.

I would exhort my advent brethren to study the Word diligently. Let no man spoil you through philosophy and vain deceit. Avoid everything that shall cause offences. Let your lives be models of goodness and propriety. Let the adversary get no advantage over you. We have been disappointed; but disappointments will work for our good, if we make the right use of them. Be faithful. Be vigilant. Exhort with all long-suffering and patience.—

Let your conversation be in heaven, from whence you look for the blessed hope. Avoid unnecessary controversy, and questions that gender strifes. Be not many masters; all are not competent to advise and direct. God will raise up those to whom he will commit the direction of his cause. Be humble. Be watchful; be patient, be persevering. And may the God of peace sanctify you wholly, and preserve you blameless unto the glorious appearing of the great God and our Savior Jesus Christ.

WM. MILLER.

Low Hampton, N. Y., August 1, 1845.

## The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, AUGUST 13, 1845.

### Commencement of a New Volume.

We present our readers this week with the first No. of a new Volume. As we now supply the readers of the Herald and Watch, we have affixed the name of the Watch to that of the Herald. In commencing a new Volume, we design to buckle on our armor anew for the contest; and to exert ourselves with redoubled energy to make this paper what it should be. It is our aim to furnish our readers with sound exegetical reading explanatory of obscure portions of the word; and we shall withhold from them nothing that in our judgment will have a tendency to advance their spiritual growth, or give them a correct understanding of the Scriptures. Mere fanciful expositions, which will only have a tendency to mislead the mind, and subject our readers to unhappy results, such as have followed the publication of such fancies in other quarters, we do not feel would benefit them. We desire to benefit the souls of our readers, more than merely to please their fancies. And therefore we shall endeavor to present to them such food as will enable them to live amid disappointments, as well as in the day of prosperity.

As we find that many of our readers take no other paper, we shall aim to keep them acquainted with the striking occurrences of the day, the general state of the world and the signs of the times—such information as will establish their hearts in a consistent course while waiting for the kingdom.

### Mr. Miller's Apology and Defence.

We have devoted our paper principally this week to the presentation of Mr. Miller's Apology and Defence. It is very timely, and will be perused by our readers with much interest. We commend it to the attention of all, and hope it will be generally circulated. Those who may wish for it for distribution, can soon obtain it in a pamphlet form—at \$3 per 100, 50 cts. per dozen, 5 cents single. Let a copy be put into the hands of all who will read. It is due to Mr. Miller and the cause he advocates in our present time of trial. We have divided it into sections, and prefixed appropriate headings, that it might be more familiarly read.

THE SOUL:—Or an enquiry into Scriptural Psychology, as developed by the use of the terms soul, spirit, life, etc., viewed in its bearings on the Doctrine of the Resurrection. By George Bush, Prof. &c.

We have received all the printed sheets of this work by the hand of the author. It will be for sale soon at the book stores. It is a pamphlet of 141 pages, and goes into a critical analysis of all the various terms applied to the thinking living sentient principle within us, which is unclothed when we put off these tabernacles; and it scatters to the wind the notion that the spirit of man that returneth to God who gave it, is only wind or breath. He shows that the Bible does reveal a spirit within us, such as the

brutes do not possess; but he denies it is ever again to be "clothed upon." On this point, we are at issue. We intend to notice it more fully, when we have had time to analyze his reasoning.

BIBLE EXAMINER.—Brother Storrs has issued the first Number of a new series of this sheet, which we have received. In it he takes his position with those who look for the return of carnal Israel to Palestine. It is inconceivable to us how any who have ever thoroughly examined this question, should go back upon that ground. In it he endeavors to answer some of his former arguments; but his former ones we still regard as unanswerable.

"ADVENT HERALD.—The Editors of this paper 'think in justice to all that Bro. Miller's letter should be published,'—in the Voice of Truth, of course; his letter on the Albany Conference."—Voice of Truth.

Bro. Marsh will perceive that, in our paper,—when Bro. Hill expressed his surprise that "those Advent Editors who had published so much against that Conference, and raised so many objections to its doings," should not permit Bro. Miller to be heard, and refuse to "copy that letter into their papers, that their readers may see the facts from one who was present,"—we expressed our opinion that those who had thrown out things against that Conference, would yet permit Mr. Miller to be heard. No papers were mentioned, and none were referred to but those who had prejudged that Conference. It is still our opinion, that one who has done so much in the vineyard of the Lord, and has toiled so long as has Mr. Miller, should be permitted to be heard in the papers that have been raised and sustained by his influence. We sent a copy of the letter as requested, but are very indifferent whether it is now published,—as far as we are concerned. Justice to truth is all we ask. We never supposed Mr. Miller would be denied a hearing in an Advent paper.

¶ We see by the last Voice of Truth that we have neglected to notice the removal of Brother Marsh's office to No. 204 State St., Rochester, up stairs. We supposed we gave notice of it before our late visit to the country.

¶ We have the writings of many distinguished living writers on the prophecies, in England. And we hope not only to improve our own mind by their perusal; but we intend to enrich our columns, from time to time, by extracts from their pages, that our readers, with us, may be possessed of the choicest thoughts in connection with prophetic interpretation.

¶ All persons indebted to the Office of the Morning Watch for books, papers, &c., will please remit, Post Paid, to J. V. Himes, 14 Devonshire street, Boston, Mass., as all the accounts have been transferred to the Herald Office. Those who have paid in advance for the Watch, will be credited on the Herald.

DEFERRED ARTICLES.—The letter of brother F. G. Brown designed for this No., is unavoidably deferred to our next. We have also interesting articles from brother Litch and others which are reserved for future Numbers.

¶ The Exchanges of the "Watch" are requested to be sent to the Herald Office, Boston.

HARRISBURG, N. Y.—There are a scattered few in this county (Lewis) who are still hold-



ing on to his promise, 'Behold I come quickly, and my reward is with me to give to every man according to his work; Amen, even so come Lord Jesus. WM. A. M. ALLEN.

Harrisburg, N. Y., July 24th, 1845.

BROTHER WM. ROGERS, writes: The Brethren here are mostly strong and unshaken in the faith—stagger not at the promises, but are waiting "for the adoption." We do not believe the Bridegroom has come and is now in the secret chamber, nor that the time has all expired, but "at the time appointed the end shall be," and that end is now close upon us. O that brethren would take the *sure word of Prophecy* for their guide, and stand on the immovable platform laid by inspiration, instead of adopting fanciful positions, drawn from doubtful passages of scripture: then they would not be moved away from the hope of their calling.

Yours in the hope, WM. ROGERS.  
Hartford, Aug. 4, 1845.

WHEELING, VA.—Bro. R. Jackson writes: "I can assure you it would rejoice my heart to see a good sound lecturer come this way; not that we should be able to help him much, but we would do what we could. He might be made an instrument in the hand of God of opening some blind eyes. Cannot some one come this way? Who knows but the Lord might deign to bless his labors in the conversion of some souls, now sleeping in carnal security, and saying, with his voice as well as in his heart, my Lord delayeth his coming.

Wheeling, Va., July 2d, 1845.

BINGHAMTON, N. Y.—"We meet with the church where we hear the old practical duty enforced, and we can unite with them in prayer meetings where we may pray—Let thy kingdom come and thy will be done, let Jesus have the heathen for his inheritance and the earth for his possession; Let him reign from sea to sea and from the rivers to the end of the earth: all will be harmonious if we do not intimate that we expect an immediate answer to our prayers. Yet I trust that God who searches the heart sees some among us who can thus pray—desiring what they ask, and having faith that their prayer will soon be answered. We are so scattered that we cannot conveniently meet for mutual edification, and have none to instruct us on the advent subject but the word of God and your interesting paper.

REUBEN STARKWEATHER.  
Binghamton, July 22d, 1845.

### Popery in Ireland.

Great changes in religious opinion are taking place in this country, says the editor of the Banner of the Cross, and very extensive conversions from the corruptions of Romanism to the pure faith; particularly in Dingle and Ventry, two parishes in the south of Ireland. So important is the movement, that we observe an octavo volume on the subject among the works announced by the British Magazine as in the press. Even the London Tablet admits that within the last eleven years, through the labors of but two clergymen, about 1,200 persons have renounced popery and turned to the bosom of the Church, in the above two parishes; which, it should be observed, are "the head quarters of popery and agitation." A Romish Bishop lives in the centre of that part of the country, and O'Connell's property is in the immediate vicinity.

That the Roman priesthood should manifest the most bitter hostility to the schools in which the scriptures are read, is not surprising. A correspondent of the British Magazine, for

April, relates an instance of their interference which has occurred in the present year, and gives the following letters relating to the case, as they have recently appeared in the newspapers. Mr Smith, the patron of the school alluded to, is a gentleman of large property, and a deputy lieutenant of the county of Warrington:

"KNOCKMORE-HOUSE, Jan. 29.

"SIR: I deem it my duty respectfully to apprise you that my Bishop has directed me, two months back, to excommunicate the parents of all children belonging to the Catholic religion, who are sending their children to your school. From the performance of this duty I have refrained, with a hope that due consideration, and the example of other good men, would induce you to adopt a different system towards those unfortunate creatures, and allow them the free exercise of their conscientious belief.—Let me assure you, sir, how deeply I regret, as the spiritual pastor of my poor and distressed people, the necessity of being urged to enforce this obligation; aware that it deprives them of the only consolation they enjoy in this world. Need I add that I am not influenced in the discharge of this imperative duty by any uncharitable motive towards you or any other individual? I have the honor to be sir, your obedient servant,

"MICHAEL SPRATT, Parish Priest.  
"Richard Smith, Esq."

"BALLINATRAY, Jan. 31.

"SIR: I have received your letter of 30th inst., and am much astonished at hearing from you in the nineteenth century, that it is your intention (according to the directions of your Bishop) to excommunicate the parents of the Roman Catholic children who attend my school, simply for sending their offspring to learn to read the pure and sacred word of God without note or comment. The ceremony of such a denunciation for so doing, I cannot avoid saying, if tolerated or put into execution, according to any forms claimed by the Roman Catholic Church, can injure none but those who are the active agents of so injurious an undertaking. I have the honor to be, sir, your very obedient servant,

"RICHARD SMITH.  
"To the Rev. Michael Spratt, Parish Priest."

LUTHER AND MELANCTHON:—On a certain occasion Luther gave a beautiful tribute to Melancthon. "I," said he, "am born to be a rough controvertist; I clear the ground, pull up weeds, fill up the ditches, and smooth the roads. But to build, to sow, to water, to adorn the country, belongs, by the grace of God, to Melancthon.

"I would not," said he, conversing with Melancthon, "take the wealth of the whole world to begin the work against the Pope; and, when I think on Him who called me to do it, I would not for the wealth of the world not have begun it."

When Melancthon arose to preach on some occasion, he took his text: "I am the good shepherd." On looking round upon his numerous and respectable audience, his natural timidity entirely overcame him, and he could only repeat the text over and over again. Luther, who was in the desk with him, at length impatiently exclaimed, "You are a very good sheep;" and telling him to sit down, took the same text and preached an excellent sermon from it.

### Domestic Intelligence.

A sailor was robbed and killed in Commercial street this city, on Thursday, July 31. The murderer not discovered.

Mr. Lewis Holmes of E. Weymouth, was

thrown from the driver's seat of the Weymouth stage, Aug. 2, at the Worcester R. R. Depot in this city, and instantly killed by the locomotive.

A man named G. W. Hatch, was waylaid and robbed in W. Roxbury on Friday evening, Aug. 1.

The Potatoe blight is again prevailing this season.

The "Mail" states that there are 200 gaming establishments in Boston, and nearly 1000 professed gamblers who have no other means of subsistence.

### RECENT ROBBERIES IN BOSTON.

On the 31st ult., a package of dry goods, worth \$115, the property of B. L. Hill of Waltham, was stolen from the City Tavern.

On the 2d inst., three dozen of miniature lockets, property of Nathaniel Bennett, artist, were stolen from No. 5. Morton place.

On the 3d, a valuable coat was stolen from Mr. Cobb's entry, 34 Washington square.

Same day, from the house of James Thompson, Fourth street, South Boston, were stolen \$150—house entered from the rear.

On the night of the 2d, the office of the Westboro' Milk Co., in Boylston street, was entered, and the safe robbed of \$600.

On the 4th, Barry & Gridley, in Exchange street, had a pocket book, containing \$200 and valuable papers stolen from their desk in the sales-room.

On the 5th, a lad employed in the shop of Edward Westcott, Sea street, stole \$30 from the desk and decamped, while Mr. W., was down town upon business.

Same day, a silver watch was stolen from the house of Gilman Priest, 214 Broad street.

### EXTRACT OF A LETTER FROM BRO. L. WILCOX.

DEAR BRO. HIMES:—I have been considering since I last saw you, the state of the Advent cause and the many conflicting views that have arisen, since the passing by of the time when we expected the realization of our hopes. This disappointment seems to have an affect on some minds, to drive them from the sure word of prophecy, and from the Advent principles, which have been the foundation of our faith, to extravagant interpretations, and fanciful views of spiritualizing the coming of our Lord, which far exceeds, in my mind, the stretch of fanciful and spiritualizing interpretations of our commentators in darker ages. These views are too well known to need naming. It seems to be a trait in human nature, to justify our conduct, our faith, our actions, our position, to contend that we are right, when the very evidence that brought us to those positions, showed that we were wrong. Men, to avoid confession, will be led into many a vortex that is ruinous to the soul. Why is it? I ask, why is it that many, who as we supposed were guiding their ship to the haven of rest by the true compass and chart, who made their calculations of measurement by the same rule, would try to make us believe that we are already past the light-house, and entered port and safely on land, when we know we are tossed about on the ocean of life, and experiencing all the ills that flesh is heir to? Now one of two things must be acknowledged. Either the time at which we looked, or the event expected was incorrect; the events need not be misunderstood. Every one shall see Christ when he appears. I have not seen him yet. Have you?

Ah! says one, I felt it in my own soul. But dear sir, the promise is, "Every eye shall see him;" "as the lightning shineth out of the east, even unto the west, so shall the coming of the Son of man be;" and not, we shall feel it in our soul. My faith in the immediate com-



ing of our Lord, and at the end of the 2300 days or 1335, was never stronger. Their termination is at hand,—at farthest, but a few years. That Christ will come; and that quickly too, I have no doubt.

I never have had a more favorable opportunity of doing good, or for having a candid hearing from those who have stood aloof, then recently. God's spirit is so universally withdrawn from the churches, it begins to alarm many, and they are beginning to think, that surely there is a great crisis at the door. My advent brethren, lift up your heads. Look up! Look up!! Rejoice. Be not cast down and looking back to find a cloak to hide the shame of a mistake in a definite point of time. Confess we were wrong in the exact time; look ahead. You are looking the wrong way, who are trying to believe Christ came last fall. Do your duty; go forward; Christ will come. Let your loins be girded, your lamps trimmed and burning like unto men that wait for their Lord, so that when Christ comes we can say, "This is our God, we have waited for him." We have been wrong some where in our calculation of time; but that it is a mistake of a short period, God's word and all the signs of the times seem to declare plainly. Now cannot we wait and watch one hour? The fundamental principles on which the Second Advent cause is based, have opened the prophecies. The book is unsealed and become plain, as we have reason to believe. God has plainly told us, that when we shall see all the signs which have been seen by those now alive, this generation shall not pass till all be fulfilled. The signs were to be given, so that they who are believing, watching ready to receive the evidence, would see them to be what God designed them to be; and the unbelieving world would still inquire, "where are the signs of his coming?" "All things continue as they were from the beginning;" "we have not seen any signs," &c.

Orwell, Vt., July 23, 1845.

NOTE.—Our brother will observe by turning to the prophecy of Daniel, that there were to be 69 weeks to the Messiah. He could not therefore be cut off at the end of the 69 weeks; for that would be at the time of his appearing as the Messiah. He was to be cut off, not *at the end*, but *after* the three score and two weeks. How much after? To the midst of the last week. In the midst of that week, the sacrifice and oblation were to cease. Please to look at that again. To-day, and to-day, until he shall come, should be our motto.

#### THE FALL OF JERICHO.

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand.—JOSHUA v. 13.

Lord, how long shall the scoffer laugh on in his mirth,  
And how long shall the sceptic exult upon earth!  
How long shall Thy children, oppressed and disdained,  
Hear around them the name of their Savior profaned!

As of yore, when the "Prince of the hosts of the Lord,"

In His wrath over Jericho brandished His sword,  
Even now may thy people look up, and behold,  
The dark vision of prophecy clearly unfold.

If, before the Lord's ark, at the ram's-horns' shrill sound,  
That city's proud bulwarks fell flat to the ground;  
Oh, who shall stand fast when the Lord God hath hurled  
His last vial of wrath o'er an infidel world?

If alone, 'mid the faithless, one household was spared,  
Who with Rahab that mighty deliverance shared,  
Oh, who shall be saved in that terrible day,  
When the Lord shall His awful effulgence display!

Yet the harlot by faith was preserved then, and shewed,  
Where the scarlet line marked the believer's abode;—

Then where is the sinner who *now* need despair?  
Oh, turn then to Christ! Ye'll find blessedness there.

NO NEW DISPENSATION.—Eighteen hundred years ago, one of the Apostles, named John, told the children it was the last time, (1st John, 2d chap. 18th ver.) says he, we *know* it is the last time, (dispensation.) If they then were under the last dispensation, how say some now that we have come under a new dispensation since last October? If John is true, there will be no new dispensation until Jesus comes.—Let us hold on to the truth which John has given us.

A. H. BRICK.

Fitchburg, Mass., July 24, 1845.

## THE ADVENT HERALD.

BOSTON, AUG. 13, 1845.

NOTICES. Providence permitting, I shall give evening lectures in the following places. Springfield, Ms. Aug. 13. Hartford, Ct. Aug. 14. Middletown, Ct. Aug. 15. Boston, Sunday, Aug. 17. Nashua, N.H. Sunday, Aug. 24. Manchester, N.H. Monday eve. Aug. 25.

Other appointments will be given next week. Those who wish our services should send in, and we will supply them in time.

J. V. H. MES.

Boston, Aug. 12, 1845.

From the Voice of Truth.

"With regard to the course you have taken in reference to the late Albany Conference, by signifying your unqualified disapprobation of the measures adopted there, I would here say, that you only expressed the feelings and views of all the tried and faithful friends of the good and glorious cause in which we were engaged within the circle of my acquaintances; some of our dear brethren who were there, and saw the movements, would not suffer their names to be enrolled in the catalogue."

DANIEL CLOW.

We are sorry to see statements like the above sent forth to the public without comment; for all who were present at that Conference know there were but *two* persons present there, who were asked to give their names, that refused; and that was before the transaction of any business. And both of those have since shown that they had no sympathy in common with the Adventists, as a body.

Does Br. Marsh, by admitting this without comment, wish to have it understood that the measures of the Albany Conference *do* meet his "unqualified disapprobation?" As far as our information extends, the doings of that conference meet the approval of the great body of our consistent brethren. And we can but believe that it would be more appreciated if brethren who were not there present had the same understanding of the question that those have who *were* present. Let facts and truth be presented in their true light, that all may be enabled to judge righteously. Truth alone will abide the burning day. *All* the doings of that body passed *unanimously*.

Bro. Edwin Barnham wishes us to give notice that he and his brother will continue to travel together till the Lord hinders, wherever the door may be open.

#### CONFERENCE IN WHATELY.

The Lord willing, there will be a Conference held at the house of brother Levi Morton in Whately, to commence on Friday the 22d of August, inst. for the benefit of the brethren who are waiting for the Lord. The brethren who come will see the propriety of bringing their provisions. The horses will be provided for at brother Morton's. Come, dear brethren, to this meeting in the humble spirit of Christ, and you will be blessed, and be a blessing. In behalf of the brethren in Whately and vicinity, August, 1845. SAMUEL EVERETT.

#### Letters and Receipts to Aug. 9.

D Colburn \$1 pd to end v 9; H M Emery \$1 pd to end v 10; E Odell 50 c pd to end v 9; S Ladd \$1 pd to 219 v 9; J Neal \$1 pd to 219 v 9; A K Brayton \$1 pd to middle v 9; A C White \$1, we have passed this amount to your credit, although there is no evidence from the books of its being paid; T Tarbell \$2 pd to end v 9; J S Richards 75 c pd to end v 9 and for Watch also in full; J Gaff \$1 pd to 164 Watch; W Hacking \$1 pd to end v 9; Capt Le Crow \$3 pd to end v 10; Aaron Guild 50 c pd to middle v 10; O M Wade \$1 pd to end v 9; Miss P Blake 50 c pd to 224 v 10; W Cargill 92c pd to end v 10; D B Hill \$1 pd to end v 8; AMF Kent \$1 pd to middle v 10; H W Pray \$1 pd to 219 v 9; C G Smith \$4 pd to end v 9; D Brown 50 c pd to middle v 9; J S McKensie 50 c pd to middle v 10; Chs A Anderson \$1 pd to end v 10; Eliza Ober \$1 pd to end v 8; J Winchester \$2 pd to end v 7; William Simpson 50 c pd to middle v 10; J H Gladding \$2 pd to 188 v 8; J Sparrow \$1 pd to end v 9; J G Blanchard \$1.50 pd to end v 9; Mary B Sanborn \$3.75 pd to 215 v 9; Eld A Wilmington 50 c pd to 214 v 9; Hannah Hobbs \$1 pd to 196 Watch; Wm Hobbs \$1 pd to 230 v 10; C F Horn \$1 pd to 215 v 9; W J Merritt \$2 was received for Watch; N Rider \$2 pd to 190 Watch; W Lusk \$1 pd to 209 Watch; R Field 50 c pd to 144 Watch; R Jennings \$1 pd to 209 Watch; W B Schermerhorn \$2 pd to 236 in v 10; E A McClean \$3 pd to end v 8 Watch; A H Brick \$1 pd to 209 on ac Watch; S Buck jr. \$1 pd to 209 on ac Watch; C Goud \$3 pd to 157 on ac Watch 2 cops; A Coburn \$2 pd to 183 on ac of Watch; J Ostrander \$1 pd to 194 on ac Watch; Dr Middough \$1 pd to 206 on ac Watch; J H Jackson \$1 pd to end v 9; H H Williams \$1 pd to end v 10; J A Wakefield \$1 pd to end v 8; Capt Wm Tyler \$1 pd to end v 10, less 2 cops; A S Hutchinson \$2 pd to 296 on ac Watch; Capt N Champlin \$1 pd to end v 9; F Fowler \$1 pd to 209 on ac of Watch; J Randle \$1 pd to 209 on ac Watch; P Torry \$1 pd to 183 on ac Watch; W A Allen \$1 pd to 196 on ac Watch; A Nelson \$1 pd to end v 9 on ac Watch; PLYman \$1 pd to 195 on ac Watch; Dea Starkweather 25pd to 235 on ac Watch; A Brant \$1 pd to 196 on ac Watch; C Bloomer, \$1; pd to 217 on ac Watch; E Shales \$1 pd to 209 on ac Watch; A W Jackson 50 c pd to 204 on ac Watch; E Pettel 50 c pd to 144 on ac Watch.

P Hawkes; J Kelsey Jr \$8; A C White; M Batchelder; P B Hoyt, books forwarded; Adelia Powell \$2 Watch; Elam Burnham; Wm Rogers; Hiram Munger; G W Clement; D F Wetherbee \$13; C S Brown \$5; I Vaughn; M Williamson; E Ellis; S Everett; A Clapp; C Mulford \$3 pd last spring and now stopped, as then directed, is this right? J Marsh with chk; J Huntington; L Kimball; R Jackson; pm Concord NH; E Canfield; J P Weethee; J O Orr; R S Harmon; O E Noble; L Wilcox; R Wattles; E Keyes; J Moffat; C Shelden \$1 on ac Watch; G F Stacy \$10; G W Burnham; Z Smith \$1 Watch; A K Brayton; J D Johnson; J Bannon \$1; E Burnham; Wms Thayer; SJ Eaton \$5.

D Colburn \$1 pd to end v 10; G Miller \$1 pd to 196 on ac Watch; S Thomas \$1 pd to 209 on ac Watch; S Grannis \$1 pd to 209 on ac Watch; J Philbrick, \$1 pd to 183 Watch; Capt Covell \$1 pd to end v 9; H B Banman \$1 pd to 209 on ac Watch; John Barnes \$1 pd to end v 10.

All credit on account of Watch over No. 187 is for so many numbers, as the case may be, on the Herald, beginning with No. 221, the first No of the Herald sent to subscribers of the Watch. Thus, H Hobs paid to 196 of the Watch, 9 Nos. beyond its end; or to 229 of the Herald. We shall be more explicit hereafter.



# THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. X. NO. 2. Boston and New York, Wednesday, August 20, 1845. WHOLE NO. 224.

## THE HERALD AND WATCH

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DOW & JACKSON, PRINTERS.

### PRAY WITHOUT CEASING.

*My Dear Brother Himes*—If you consider the following lines worthy a place in the "Herald," you are at liberty to insert them. They were written from reflections on that solemn injunction, "Pray without ceasing."

My happiest moment, in this globe of care,  
Is on my knees, in ecstasy of prayer.  
Prayer is my *weapon* when with sin I fight;  
Prayer is my *candle* in the darkest night;  
Prayer is my *bark* upon the stream of time;  
Prayer is my *pilot* to the "One sublime";  
Prayer is my *monitor* upon my bed;  
Prayer tells me that by FAITH my soul is fed  
On living manna from yon heaven above,  
Where Christ reiterates my prayers in love.  
Prayer held the reins which curb the circling sun;  
Prayer made a river from a rock to run;  
Prayer lit *life's candle* in *death's midnight gloom*;  
Prayer fed the thousands, hunger's chain did bind;  
Prayer smoothed the ocean and the tempest wind;  
Prayer taught the King of Babylon to see  
That Daniel's God is God, and none but *He*;  
Prayer rendered lions lambs—their den a shield—  
A Tyrant's threat did to *its magic yield*;  
Prayer made the ten times heated furnace cool;  
(O, what a lesson for the atheist fool!)  
Prayer made its flames a zephyr—God was there,  
The God who hears and answers heartfelt prayer;  
And Babel's haughty Monarch saw it too—  
Completely humbled at that matchless view,  
Nebuchadnezzar saw his victims stand  
Unscathed, uninjured, NEXT THE "SON OF MAN."

A furnace as severe as that still burns,  
And will, while *this world* on its axis turns;  
And, also, the same "SON OF MAN" still lives,  
And the same blessings to believers gives;  
Affliction's fire is but a goad to those  
Who on the self same "Son of Man" repose;  
With fearful front it may their lives assail,  
But there's no fear—"Their Anchor's in the Vail."  
Faith grasps the firmer hold as doubts increase—  
Are there *more enemies*? then there's *more grace*.  
Prayer calls for hope—HOPE "maketh not ashamed."  
FAITH is unjustly censured, wrongly blamed—  
Yet, does it *ever* suffer from the blow?  
You must emphatically answer, No!  
Prayer and Repentance, by Conviction bound,  
Heeds not those hurricanes which pass around;  
God's soft, still voice, o'erleaps the tempests roar—  
"Come unto me," I have what you implore.  
Prayer leads them, in obedience to His call,  
Prayer utters—Lord, I yield you up my all;  
Prayer claims the sacrifice by Jesus bought;  
Prayer *asks*, FAITH GRASPS, the prize the Spirit sought;  
Prayer has no want too great for God to hear;

Prayer *never* should be lisped in *other ear*;  
But keep in mind the thing you want to ask—  
Then is the TASK of Prayer a PLEASING TASK.  
How could I ever live without it here,  
Amongst the "living dead" in this bleak sphere?  
Lukewarm professors—neither cold or hot,  
Turning from God, as did the "Wife of Lot";  
Ashamed to pray, ashamed to bend their knee,  
Lest some "rum-selling christian" might them see.  
Is not this true? ye whom the tale may read;  
If so, then to your "Closet Prayer" with speed.

"Pray without ceasing"—tell me what this means,  
O Thou on whom ALONE my spirit leans!  
Is it, that Thou wilt hear my sad complaining,  
And though unseen, yet comprehend my meaning?  
Is it, that I cannot exhaust thy store,  
That Thou shouldst say, "Unceasing, ask for more?"  
"Pray without ceasing"—so, my God, I will,  
Till Thou my little pitcher amply fill;  
And every fresh supply I get from Thee,  
Will nerve me onwards, till Thy face I see.

Toronto, July 25.

J. O. ORR.

### "Who are Israelites?"

LETTER FROM L. B. COLES TO BR. J. LITCH.

BR. BLISS:—After writing my position, I noticed, in your last Herald, Br. Litch's comments on the above question. (a.) Allow me if you please through your next number to address him a note on the subject.

BR. LITCH.—It appears to me that it is true, that those who deny that there are promises relating to the return of the literal Jews to Palestine before the Coming of Christ, do depart from a literal interpretation of Scripture. Does not the great difficulty in the way of your adopting this view consist in this? You make no distinction between those promises which relate to the return of the literal Jews to Palestine, as a means of their receiving light and grace, and those which relate to the final, glorious inheritance of all the spiritual seed of Abraham through Christ. If you will allow this distinction, which, in my humble opinion, must be made, you will find no longer any difficulty in disposing of certain scriptures which those of your faith, and perhaps you yourself, have admitted to exist.

One class of promises, evidently to me, relates to the literal return of many of the literal Jews to the land of their fathers as a means of their receiving gospel light, and the offer of conditional salvation. Salvation on the same principle as that on which all sinners in past times have had Christ presented to them for their voluntary reception or rejection. If they receive him—and not till then—they will become the subjects of the other class of promises which are given to Abraham and his seed, of an everlasting inheritance in the Land of Promise,—in the Kingdom of God. (b.) The promises relating to their return are unconditional; those relating to their future inheritance are conditional.

Let us now examine a few of that class of promises which relate unconditionally to the return of the literal Jews to their own land:—a land—not theirs by virtue of any *claim* which they have through their fathers, but *called* theirs because of their former occupancy as a

nation. See Eze. xxxvi. 24, and context. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." (c.)

Now to whom is this unconditional promise given? Who are the Israel addressed in this connection?—the literal Israel or the church of Christ? See vs. 17 and onward;—"When the house of Israel dwelt in their own land, they defiled it by their own ways, and by their doings."—Who are the house of Israel? who—literal Israel, or the church of Christ—dwelt in their own land and defiled it by their doings? Upon whom, vs. 18, did God pour his fury for the blood that they had shed upon the land; and for their idols wherewith they had polluted it? Whom, vs. 19, did he scatter among the heathen, and disperse through the countries? Who, vs. 20, profaned the name of God among the heathen, by saying, "These are the people of the Lord, and are come forth out of his land?" Let Paul answer, Rom. iii 24; in which direct reference is made to this passage. Read also the 21, 22, 23 verses, and tell me who are meant by the phrase "house of Israel;" and among whom the Lord is to be sanctified, by which the heathen shall know that he is God? If you say the terms "Israel" and "house of Israel" mean the true followers of Christ, I respectfully, yet with emphasis ask, *is not this SPIRITUALIZING?* Are not these terms used in the Old Testament primarily as literal terms? by what rule then are they here to be used in a spiritual sense? by what authority are they applied to the church of Christ? Are these, or corresponding terms, used in a single instance in the Old Testament to mean the church? and by what exegetical authority shall we thus apply them?

But if in this place these terms mean the literal Israel, then it is plain who it is that God is going to take from among the heathen, and gather out of all countries, and bring into their own land. (d.) I am satisfied that no other just construction can be given.

The next question is, what is embraced in this promise? It is an unconditional offer of means for enlightening and evangelizing them. It is a promise of their return as an unchristianized class of people. The very next verse contains a promise of the outpouring of the Spirit upon them; and of their regeneration and cleansing—of course on condition of their acceptance of the Spirit's influence in leading to the cross—all their filthiness, and from their idols. (e.) Formerly I have spiritualized these passages by applying them to gospel believers; but, my brother, this will not do; we are bound to a literal interpretation. To say, it is Christians that are to be taken from all countries, and then they are cleansed and have a new heart given to them to prepare them for their heavenly inheritance, would not only be a spiritualizing process, but it would be a most palpable contradiction of gospel faith. We have preached, and from good authority, that "without holiness" no man can enter the promised land—that "except a man be born again he cannot enter the kingdom of Heaven,"—that



nothing "entereth there that defileth."—And now shall we say that the children of God are to be assembled in the regenerated earth—for that is the place to which we have formerly supposed these promises to relate—there to be cleansed and a new heart given them?

No, my brother, this will not do for us as honest literalists. The Jews are to be returned during this present gospel probation, as the last great movement of God for the salvation of men, to Palestine, as a special means of their receiving a knowledge of Christ; that they may be prepared for the inheritance about to be revealed. There are several passages in which, I think, are contained promises relating not only to the Jews' return, but also to their everlasting inheritance,—i.e. as many of them as accept of Christ,—in the same connection, without any distinctly marked transition. In Eze. xxxvii. 21, and onward, we are told that God will "take the children of Israel—and bring them into their own land"—"and one king shall be king to them"—"David—i.e. Christ—shall be king over them"—"their PRINCE FOREVER"—and "will set his sanctuary in the midst of them FOREVERMORE." Here evidently, as in many other passages, we are carried in our mind from the return of Israel to the literal Jerusalem, to the possession of the glorified city by those who obtain admittance through the blood of the Lamb, without any marked transition. (f.) See also Jer. xxxi. 27—40, on the same point. (g.) But in Is. lxvi. 12—16, this transition is signified by the Coming of our Lord, and the slaughter of his enemies. In Is. xxvii. 12, 13 compared with xxviii. 5, it is marked by the trump of God which calls the righteous dead from their graves.—This must suffice for this communication—to be continued, not for the sake of controversy, but in search after truth.

I am, most respectfully and sincerely, your brother in Christ,  
L. B. COLES.  
Boston, 17 Lynde st., July 3, 1845.

#### REPLY TO THE ABOVE LETTER.

BR. COLES:—Through the kindness of the editors of the Herald, I have been favored with an examination of a letter from yourself, addressed to me, to which I will reply by appending notes.

(NOTE a.) If you meant this heading as a quotation of the heading of my article to which you refer, and it is a sample of the manner in which you read the Bible, I do not wonder at some of your views. My question was, "WHO ARE THE LITERALISTS?" not "WHO ARE ISRAELITES?"

(b.) I will reply to this distinction between the return of the Jews in the flesh in order to their conversion, and the return of the saints to the everlasting inheritance, when I come to the texts which you quote to prove that distinction.

(c.) This text, (Ezekiel xxxvi. 24, and context, you quote to prove the return of the Jews in the flesh to Palestine in order to their conversion. You say it must be the literal Israel, the Jews, because they dwelt in their own land once, and defiled it, and were scattered among the heathen, and profaned God's name there. And hence the same literal Israel must be restored and converted. Do you mean to be understood literally, that the same Jews who defiled the land and were scattered will be restored and converted? Or do you mean that those Jews who never dwelt there will be restored (?) and converted?

If you believe that literally those Jews who were addressed and were scattered will return, then you are a literalist, but not without. I believe it means literally as it says; and that those very Jews will be gathered to Palestine. But it will be as foretold, Jer. 24th chapter. The good and bad figs were the good and

wicked Jews. The good have a promise of return; the wicked have no such promise. verses 5—9. But if you understand the promised cleansing, to be their evangelization after their return, I do not agree with you. For I cannot understand the principle of exegesis by which you explain these two texts which I place in parallel columns, so differently—the one to mean the literal Jews, gathered and converted—the other to represent the glorified saints gathered into Christ's everlasting kingdom.

Ezek. xxxvi. 24—28.  
YOUR JEWS RESTORED AND CONVERTED.

For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

Ezek. xxxvii. 21—25.  
YOUR SAINTS RESTORED AND GLORIFIED

And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children forever; and my servant David shall be their prince forevermore.

I in return ask you most respectfully yet with EMPHASIS, if you do HONESTLY make such a distinction in the import of those two texts as you have made in your letter? And if you do, by what established principle of LITERAL interpretation it is done? I do not wonder you filled up your quotation from the 37th chapter with dashes, rather than with the text. When in xxxvii. 21, you quoted, "I will take the children of Israel"—dashing out—"FROM AMONG THE HEATHEN, WHITHER THEY BE GONE."—Did you not purposely dash it out because it had respect to the same place and condition of the same people, "Israel," as is described in chap. 36, which you say is the Jews, unconverted, brought back to be converted? And if you had given the whole quotation did you not perceive that taken literally, it would overthrow your hypothesis? If you did not perceive it then, do you not now see that the same promise is made in the 36th that is made in the 37th chapter? Do you not see that your Jews of the 36th and your saints of the 37th chapter are alike to be gathered to their own land—from among the heathen—and are to dwell in the land which God gave unto their fathers—that they also alike, are to be cleansed and made perfectly holy—to be saved from all their idols—&c. &c. &c.? Can you believe that the bad figs (wicked Jews) of Jer. 24, will be restored, as well as the good ones? If not, why talk of restoring unconverted Jews? Or will unconverted Jews in the end of time, become good figs and therefore be gathered?

But your Jews of the 36th chapter are to return and "dwell" in the land God gave their fathers; and then the saints raised and glorified according to your construction are "to dwell in the land God gave their fathers." (d.) If it is the literal Israel, the Jews, in the 36th

chapter, then it is the literal Israel, the Jews, in the 37th chapter. (e.) If you cannot understand the work of God's spirit in the quotation from the 36th chapter, to be his work of quickening and glorifying the saints, thus rendering them impervious to temptation or sin,—how can you so understand it in the 37th chapter, where it is promised, verses 13, 14, "And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Or do you also call this simply their conversion? Are you not obliged to spiritualize this to carry out your construction of chap. 36? (f.) I do not wonder you say this change of meaning is made "WITHOUT ANY MARKED TRANSITION." And if the Bible does not mark such a transition, permit me respectfully to enquire how an honest literalist came to find one?

(g.) Do you seriously quote Jer. xxxi. 27—40, to prove the return and conversion of the Jews? Do you not know that Paul in Heb. x. 14—18, has quoted that very text to prove that there is but one sacrifice for sin, and that when God says "their sins and iniquities will I remember no more," it ends the atonement? "Now where remission of these is, there is no more offering for sin." Jer. 31st, then, carries us to the final and eternal justification of men at the judgment and advent of Christ. Beside, you will perceive that it is in a state, not where men are to be evangelized, but in a state where all know God, so perfectly as to neither need or have religious instruction. "They shall all know me from the least of them unto the greatest of them, saith the Lord." Do you understand this literally.

Yours, respectfully,  
J. LITCH.

#### LETTER FROM BRO. F. G. BROWN.

MY DEAR BRO.—Perhaps some of your readers have been looking for something from my humble pen that would indicate my present whereabouts. I always feel a reluctance to write unless I have something to communicate which may administer light and comfort to God's people. My heart has been filled with grief for some time, and I have been so sadly tried, that I thought it best to keep all within my own bosom. I believe the advent doctrine has been a great blessing to my soul, nor am I insensible that it has been to me, the occasion only, of some things which I cannot regard in that light. With the best of truth in our hands, actuated by the purest of motives in disseminating it, and given up to God without the least reserve, yet we are fallible and liable to err: nature mingles itself to us unconsciously, more or less, with all our holy labors for God: and none but an experienced eye perhaps will be able to make the discrimination between those actions which originate purely from the motions of the Divine Spirit, and those which flow from the flesh. Know thyself, is a maxim which ought to be engraved in letters of gold, and hung where it could meet our eyes continually. I am perfectly satisfied that I have borne along with me some darkness as well as light; the time or times to which I have looked with some confidence for the appearing of my Lord have all passed, and left disappointment for me. I will leave the mystery—the error—together with all that was so remarkable of a religious nature—associated with its proclamation, in the hands of Him whose profound wisdom admits of no human fathom, to be unravelled whenever He may see fit, while I would bow reverently and adoringly in the dust at his feet and sink into eternal forgetfulness of self, self! I am



ever day more and more established in the connection that the views in relation to time which you gave me such generous liberty in your paper, to lay before the brethren, last fall, as safe, correct, scriptural. I regret that I did not stand by them then, and not leave others to bear the unpleasant responsibility of advocating somewhat similar opinions alone. If others are satisfied that it is their privilege to gain a clearer insight into prophetic chronology, and to arrive with more certainty to the exact time for the consummation of the hopes of God's children, I have nothing to oppose to their convictions but my own opinion. I believe we are at present so in the vicinity of that glorious event—the Lord's appearing, that it is our solemn duty to watch—to mark every token, which may throw light on the ushering in of the everlasting glory of the son of God, and that, in the meantime, every rational and moral power we possess should be tasked to their utmost limit in preparing ourselves and others for the thrilling crisis. In every cause, the design of which is to mitigate human suffering, and to diffuse the light of christianity, I think we ought to be heartily interested. We may be forgiven for much which we have left undone in consequence of our belief that the brevity of time prescribed such efforts: but while the judgement lingers, Oh is it not safest to be diligent. "They will not hear;" but the commission is, "whether they will hear or forbear!" What, if any, events may intervene the advent, I am not prepared to say: nor do I feel perhaps an unpleasant anxiety to know:—those events, if any may occur in such immediate connexion with the coming of Christ as not to justify me for a moment in the indulgence of indifference or sloth. I do not wish to be over confident one way or the other, lest God rebuke me, and leave me to fall into the snare of the devil. Let me labor on contentedly, patiently and perseveringly to the end, and then I may hope to be accepted of Him.

I see no reason to doubt that God, has on the whole, been in the great movement under the general preaching of the advent doctrine; sinners have been converted thereby, and God's children sanctified. This proposition is as easily and in the same way sustained, as that souls have ever been converted and saints blest by any preaching—the errors that have been associated with it—the unpleasant fruits which have so frequently met the eye of the passer by, to the contrary notwithstanding.—Point me to the rise of any religious body, or of any moral enterprise, that has escaped the evils which have afflicted us and the cause we have sought to defend and propagate. Look at the cause of Emancipation: it began among us furiously, it met with rebuffs from every quarter: many who first espoused it were noble minded, gifted, morally stable, but it was not long before some of these very individuals began to mix something else with the doctrine of Abolition and to inculcate doctrines and to exhibit a spirit altogether irrelevant to and uncongenial with the philanthropic enterprise in which they had embarked: I will not ask where they are now, but where is the sacred cause of emancipation? it is triumphantly forward! Now I will not be so weak as to say, it has proved itself from the pit, because some things have followed in its train which are to be deplored: nor that christianity is the offspring of superstition and mental imbecility, as indicated by the countless conflicting opinions and deadly stripes of its professed friends: nor that Revivals are to be repudiated and dreaded because neglect of business, prostrated energies, bigotry, insanity, and death are sometimes their concomitants. And sure I am that all this class of argument, when applied to the advent movement, will be as unavailing toward convincing me that after all God the Most High

and Holy has not been its prime author! Let the future tell its history! I own with feelings of deep humility, that as for myself I have been an unfaithful servant: I have not been as kind and as forbearing with those differing from me as I should, and yet I have ever been exceedingly afraid of erring here; I know I wanted to do just right. I have found too many tests by which to judge of truth: a doctrine has not established its claims to truth solely because of its pious advocates or because it produces good feeling, awakens joy and quickens zeal. Religion is something more than good opinions or good feelings. I have not used the beloved John's text as often as I might, (1 Jns. 4, 7.) in trying to test christian character: accordingly, I may at times have given some but little or no place in heaven, whom Jesus may gather among his brightest jewels. I never understood Matt. 7, 1-5 so well as now. I am sorry and hope for forgiveness if ever I have unjustly grieved one of the least of Christ's disciples in the application of unscriptural tests. Henceforth, if any man has the spirit of Christ, I do desire to love him as my brother. I want to be love, meekness, gentleness like my Master: a look was the severest reproof he ever gave an erring disciple. If God graduated his mercies unto us according to the correctness or incorrectness of our religious opinions, Oh who of us would be able to say, God is merciful. I wish to make no apology for sinners, hypocrites, or backsliders. No, they have and should quail under the clear and withering declarations of God's word. And eternity will tell a more dreadful tale in regard to the present state of multitudes of professed christians, than any that has as yet fallen from our poor lips. But there are those who would if the case required it, seal their love for Christ with their hearts blood, towards whom we all should extend the hand of christian confidence and affection.—For a few months past my Soul has been rent with sorrow, to see the workings of a spirit opposite to that of Christ on the part of so many good brethren and sisters from whom I should have expected better things. Oh, in what melancholy contrast with that sweet, precious, loving spirit with which you first began to look for your dear Saviour! A disposition to evil surmising, envy, jealousy, evil speaking, judging and to pronounce every brother a smiter who dare express a sentiment the opposite of your own!! I have stood almost confounded to see even young disciples, of both sexes, so forward to express their opinions and to trample upon all the tender sensibilities of age and of worth. I am grieved that any of the conductors of professedly advent papers should be accessory to such repeated violations of christian propriety. Oh, my dearly beloved, ye did not so learn Christ; the spirit of those judicious rules laid down in the Epistles of the N. T. for the government of your conduct towards your fellow christians, you must yet imbibe: your orthodoxy will never atone for such a wrong spirit. Before God and men I wash my hands of it; sooner let me be on the wrong side of truth with the spirit of Christ in my heart, than with all the scriptures on my side, and a spirit of unkindness in my bosom. Truth does not originate an insinuating, suspicious, exclusive spirit. Many who have been made subjects of attacks from this spirit, I know to be humble, unassuming, devoted servants of Jesus Christ, and I tender to them my hearty sympathies under their present trials; may God give you grace to "endure hardness as good soldiers of Jesus Christ," God may permit your own brethren, for a little season, to be the innocent occasion of trials to you, so that you may feel quite tempted to forsake his cause, but with your eye steadily fixed on Jesus, go forward and never

fear for the result.

I am persuaded it is my duty to believe, and speak, and judge of my own duty for myself: so let all others, remembering that to God we hold ourselves responsible. I regard all as christians who love God and keep his commandments: and I am ready to go and proclaim all the gospel as I understand it, wherever a door is open. I wish to be identified with the Master's followers everywhere: I believe I subscribe to the expose of advent principles as set forth at A, and interpreted at Boston. I was induced to take up my abode here for a little while, and to remove from W., because the latter place is more easily and abundantly supplied with laborers than is this region, if the brethren continue to show a disposition to work corresponding to their facilities for doing good; we may hope not to labor in vain.

Yours in hope,

F. G. BROWN.

*Correction.* I have recently learned that I was misinformed in stating in a letter written last March, (I think) that the stove in the school-house at Shelburne Falls, where the Brethren in that place are accustomed to meet for worship, was removed at the instance of a church member in that town, with the design of closing it against them on the occasion of my visiting there. Had I thought there had been any doubt in the case I should not have mentioned it: in either case perhaps it would have been as well to have passed it by unnoticed. I make this apology to any or to all who might have felt aggrieved at the notice.

F. G. BROWN.

#### LETTER FROM BRO. T. ATKINSON.

I have travelled none since the conference in Boston. My health has been unfavorable to mental labor, and I have gone to work with my hands.

From this cause I have derived much benefit. I had been considerably afflicted with an affection of the liver, but the symptoms have almost entirely disappeared. When my health will permit, and providence shall plainly make the requisition, I shall again be willing to subject my brain to labor; but, after the high degree of tension to which my nervous system has been stretched, I find a rich treat in mental relaxation and bodily exertion. I believe there are adventists who would have been saved from many wild speculations had they, in time, paid due regard to the condition and wants of their bodily system.

I have not been able to spend as much time, in procuring subscriptions for the Herald as I could have wished. I sincerely hope the paper will be supported. Now, that the 'watch' has given up its distinct identity, the 'Herald' stands almost alone in the advocacy of the distinguishing truths of the gospel. That Jesus Christ is not a spirit, but a man, as well as God, possessing a real body of flesh and bones, who was crucified yet now lives, seated at the right hand of the majesty on high, in whose face shines the glory of God; who is coming really and personally to judge the world, destroy the wicked, renovate the earth, give it to his people, and dwell with them forever as their king and as their God; that he is the promised Redeemer of Israel; that through Him all the promises to Israel flow; that there shall be but one fold and one Shepherd; and that there is no difference between Jew and Gentile but all are one in Christ Jesus. These doctrines form the distinguishing truths of the gospel; and in no paper but the Advent Herald and Morning Watch, can I find them held up in their purity free from extraneous adulterations.

I do hope that the advent body, to whom those truths have been committed, will not prove recreant to the trust, and suffer the



medium through which they are held up to the world to become extinct.

That you may be sustained in body and spirit in your arduous labors, is the prayer of your brother in tribulation and in hope.

THOMAS ATKINSON.

Fultonville, July 27.

## The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, AUGUST 20, 1845.

### Remarkable Fires.

The present season has been distinguished for its remarkable fires. Says the N. Y. Herald,—We do not remember ever to have heard of so many great fires in any one short period of time, as have happened on this continent in the first six months of 1845. We annex a list of the losses experienced, in the order in which they occurred.

Barbadoes, - - - - -	\$2,000,000
Pittsburg, - - - - -	3,500,000
London, Conn. - - - - -	500,000
Fayetteville, - - - - -	500,000
Quebec, - - - - -	7,500,000
Matanzas, - - - - -	1,000,000
New York, - - - - -	6,000,000

Total, - - - - - \$21,000,000

This aggregate surpasses the loss by the great fire in this city in 1835. Then about \$20,000,000 of property was destroyed.

Those who have never been personally affected by a devouring fire, can understand but little of the anguish and distress that is caused by this raging element. We were particularly impressed with this, a short time since, in listening to the relation, by some ladies from Quebec, of the terrible misery created there. When the fire was well under weigh, it seemed like a whirlwind of flame. The inhabitants endeavoured to flee before it; but the fire, borne by the wind on burning shingles, would catch far in advance of the fleeing multitude. It might be truly said of them,

"A fire devoureth before them, and behind them a flame burneth."

Pieces of burning boards and shingles would fall down on the disconsolate people in the streets, burning their clothes from their backs, and burning many of them to ashes. About one third of that city was laid in rains; and for days, men, and women, and children, were wandering amid the smoking ruins, in search of friends most dear, not knowing their fate—whether they had been numbered with the dead, or were still among the living. Parents were in search of children, and children of parents; husbands were looking for their wives, and wives for their husbands; brothers, sisters, and other relations were also occupied in the melancholy search for each other. One weeping widow carried in her apron a blackened heap of bones, which she said were all that remained of her seven children. By that one calamity, hundreds of families were rendered houseless, and thousands of persons shelterless. The last great fire in New York, though not among the poor, as in Quebec, caused many hearts to mourn bitterly. The explosion of a thousand bags of saltpetre, the principal constituent of gunpowder, carried terror all over the city, and many were led to fear the burning day had arrived.—Another such explosion probably never occurred in America. It was so violent that the houses all around were blown prostrate, and their contents instantly set on fire. All fled in terror from the scene; and as they fled, each only sought his own safety. And quite a number of lives were lost.

As we walked amid those mouldering, blackened ruins, a few days after the fire, and gazed on the

smoking walls, down-fallen, and tottering to their fall, and looked over that immense area of burning desolation, amid which, ever and anon, the gleaming fires told that their fury was not yet staid, we could but realize the vanity of earthly hopes. Over where those ashes lay, the granite walls were reared, and princely merchants daily counted o'er their gains. There merchants bought and sold—they traded in the merchandize of earth, and laid up treasures here. But O, how transitory were all those riches! In a single night they took to themselves wings and fled away. Those massive structures, filled with all the goodly and dainty things the souls of men lust after, when touched by the finger of Omnipotence, turned to dust. The merchants of those things, which were made rich by them, stood afar off, weeping and wailing that in one hour so great riches should come to nought. Well would it be for them if their treasures were laid up in heaven.

On the Sabbath after the fire, a heart-broken man was seen among the ruins in search of the body of his wife, which he had not seen since a moment before that mighty explosion. He went to the authorities for help to recover her body, but could get none.

When we reflect on the misery which is caused by so small a conflagration, what will it be when the whole earth shall be burned—when every ship-master, and all who trade by sea shall weep and mourn, and cast dust on their heads? These are only a small semblance of that burning day, in view of which we should blow the trumpet in Zion, and sound an alarm in all the holy mountain, that all the inhabitants of the land may tremble; for the day of the Lord cometh—for it is nigh at hand!

### Scriptural Expositions.

We are requested to give our views on Luke 16: 8—12.

Our Saviour spake this parable to the Pharisees to reprove them for their covetousness. They saw the force of the application, and immediately took offence at it. The unjust servant by his iniquitous course made friends of his lord's debtors, so that when he was expelled from his stewardship, they would reward him. His master commended him for his cunning in so doing. Christ exhorts them to be faithful even in the riches of this world, that they may have entrusted to them true riches; for he that is unfaithful in that which is least, would be unfaithful, if opportunity offered, in questions of greater moment.

We are also asked our opinion of Luke 17: 26—30.

We understand that the day in which the Son of Man is revealed, is likened to the days of Noah and of Lot in those respects, and those only, which are enumerated. As in the days before the Flood, and before the destruction of Sodom, they had no expectations of such events, but continued to eat and drink, buy and sell, plant and build, in perfect indifference to such judgments: so will the inhabitants of this world continue about their accustomed avocations, not expecting the coming of the Lord, until he shall be revealed in flaming fire, taking vengeance on all who know not God, and obey not the gospel. We do not regard the planting, building, &c., as so much an evidence of the Lord's coming, as we should the absence of those things, as a want of evidence. The meaning is, that these things will continue to the coming of Christ.—There will not necessarily be a resemblance in points not specified; because, in the Flood, man was saved in an ark—the world was destroyed by water, &c. &c. And in various other things the resemblance cannot be perfect. While, therefore, there may be a resemblance in other particulars, we can have no

assurance of a resemblance only in the particulars enumerated in the text. This text has sometimes been quoted to prove more than is there enumerated.

### Papers sent to this Office.

All papers sent to this office should be directed to the "Herald and Watch." With such direction we should receive free of postage all papers sent, as editors are permitted a free exchange of papers.

Many of our subscribers complain of being burdened with postage for various sheets, supposing they come from this office. We send out no papers from this office, only those which we publish. All other papers are sent from other sources.

Papers of the above description are often returned to this office; but they should only be returned to the office of publication. One day last week we received fifteen of the Gospel Standard returned from Wakefield post office, N. H., subjecting us to 15 cts postage. The next day we had three of the same from Hartford, with three cents postage. Many little items of postage soon make a large amount. Why should we and our subscribers be burdened with postage on a paper, some of whose managers avow their determination to overthrow Adventism? By what means have the publishers of that paper obtained the names of so many of our subscribers?

Bro. C. P. Russell's letter is received. If he has done in his business as he describes, he has acted contrary to our advice, and that of Bro. Miller. We ever enjoined a neglect of none of the duties of life. Our Bro. misunderstood our allusion to the stone wall Bro. Miller built. That was no evidence of a want of faith in the Lord's coming; but it was in accordance with his teachings to plant, sow, reap, harvest, keep fences in repair, &c., everything in its season, till the Lord comes. In the spring it was necessary to protect his garden from the cattle. There was a fence of some kind must be built. The cheapest fence he could make was to lay up the stones which lay around in thick profusion. He did this with his own hands; so that such a fence cost him nothing. Bro. Miller has set us a good example of fulfilling all our social duties: and then when the Lord shall come, those who love his appearing, whether in their field, on the housetop, or about their usual labors, will be ready to meet him with joy. We think our Brother, on second thoughts, would prefer not to have his letter inserted.

¶ We have looked at the texts to which Bro. P. B. H. refers us; but can find nothing there to sustain Judaism. We have looked at them many times previously in reference to the same object; and are more and more confirmed that the promise that he should be the heir of the habitable globe was not to Abraham and his seed through the law, but through the righteousness of faith. The children of the devil, whether Jew or Gentile, can have no portion in this promise: and only those who do the works of Abraham, who are of the faith of Abraham, who are Christ's, Abraham's seed, and heirs according to the promise.

Subscribers who do not get their papers should enquire if the Post Master has not returned them. Many editors are uttering bitter complaints on this account. We have had several returned by the P. M. which have been afterwards sent for again, because the subscribers gave no direction for their discontinuance. Will subscribers who do not get their papers look to this?

### The Conversion of the World.

"At no former period in the history of the missionary enterprise has a state of things existed similar to the present. In the first place, a heavy debt has hung, for years, like an incubus upon the Board; in the next place the Southern churches refuse to assist the Board



in carrying forward the work of missions, and in the last place, the missionaries themselves are leaving the field and returning to the homes of their youth. This last circumstance, more than any thing else, perhaps, may have had a tendency on the minds of some to discourage them in the prosecution of the work; but we know of none in this quarter of the country who have given place to a doubt with regard to the final result of the enterprise. The great work of evangelizing the world has received so many signal manifestations of approval by the Divine Master, that its expediency has, long since, ceased to be doubted by the church.—God has owned and approved the work; and the conversion of tens of thousands among the benighted heathen, and an utter renunciation of idolatry by the whole people in some places, has spoken to an unbelieving world, in a language that cannot be misunderstood.”—*Hartford Christian Secretary.*

REMARKS.—We should naturally suppose that, with such manifestations, men would cease to be so sanguine of what the Bible so plainly contradicts. It is true that God has owned and blessed the work of preaching the gospel to the heathen, by making it an instrument of converting “tens of thousands among” them. But this, instead of being an evidence that God owns the work of evangelizing the world, is only evidence that he will complete his promised purpose of taking out of every nation, kindred, family, tongue, and people, a chosen company, who shall reign forever on the earth. God has done by the use of this instrumentality just what we should expect him to do; but it does not thereby follow he will do what he has not promised.

We would however say to those who are preaching the gospel to the heathen, keep on preaching what the Lord in his word hath bid; but instead of promising peace in this world of tribulation, point the poor heathen to the coming One. Say unto them, “*He that cometh WILL COME; He will not tarry.*”

#### LETTER FROM BRO. J. Y. BUTT.

DEAR BRO. BLISS:—Time in its noiseless revolutions is still floating us down its troubled stream; but we still have our chart and compass, the blessed Bible, by which we can safely navigate till we reach the desired haven.—Never was there a time, when those looking for the “blessed hope,” had so much need of the Apostle’s injunction, where he says, “Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another, to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.” Heb. 10: 23-25.

The reason we should do this, our Saviour himself assigns. “And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” Luke 21: 34-36. This exhortation of the Saviour was never more applicable than to us, for we are undoubtedly living in the small circle of time in the which the “Voice of the Archangel” will be heard by the inhabitants of earth, when

every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him.

The days of the coming of the Son of Man are represented as being like the days of Noah and Lot. By adverting to Gen. 6th and 19th chapters, we can picture to our minds the state of things then; when God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”

We cannot understand by the Saviour’s language, that there would be a likeness in every particular; but in the general condition of the world at these two periods, there would be a sufficient likeness, for the one to be illustrative of the other. The blessed Saviour encourages the hearts of his dear children by referring them to the signs that should just precede his coming, namely: The darkening of the Sun, Moon, and falling of the Stars, which were to be as so many beacon lights, demonstrating their nearness to those blissful shores. After describing his coming in glory, attended by his heavenly train, he refers to this last general sign. “As it was in the days of Noah.” Some of our eyes have beheld the Sun wrapped in the gloomy folds of night, the Moon refuse to give her light, and the Stars (Meteors) of heaven fall in solemn grandeur; but we all see this last, Universal Sign wherever we gaze. Shall we look for an evidence of it in the church? Alas! sad is the picture: where is that love of souls, that holy zeal, and spirit of self sacrifice that once animated the ministry of Christ? Where, too, is that Godly walk and holy conversation, that hungering and thirsting after righteousness that used to mark the disciples of the Saviour? Appropriately could some Mother in Israel, viewing the desolations of Zion, name the child of her bosom consecrated to God in holy prayer, *Ichabod*, that is, “where is the glory, or there is no glory.”

The world is rapidly verging towards an entire degeneracy; the Widow’s prayer and Orphan’s tear, are alike passed by unheeded; The evil passions of the soul appear to be warring for an entire control. The question may here be asked: What constitutes now our danger? It is that of losing our interest, or becoming indifferent to our christian duties, becoming absorbed in the cares of this life.” O! how ought the Saviour’s exhortation to come home to every heart, Remember Lot’s wife. The Lord knew our danger, he foresaw our trials, and has given us warning upon warning, that we may be accounted worthy to escape all these things that shall come to pass, and stand acquitted before him at his coming.

“Thy word attests the moment near,  
And that can never fail.”

Let us my brethren rely implicitly upon the word of God, and remember that it is positively enjoined upon us, not to forsake the assembling of ourselves together; even where there are only two or three; for where two or three are gathered together in the Saviour’s name, there he is in the midst of them. We must occupy till the Saviour comes, and believing as we do, that soon the Master of the house will rise up and shut to the door, when all hope for the unconverted will forever be gone, how ought we to cry in the ears of our fellows, “Fear God and give glory to him; for the hour of his judgment is come.” Brethren, “Let us not sleep as do others,” but let us arm afresh for the contest. The Lord is on our side, and though these be the days of Noah and Lot, yet a few more wanderers may be gathered in from the highways and hedges before the judge is revealed. O how sweet it will be, when the day’s work is done, to receive our penny, the welcome applaudit, of “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” O!

what indescribable joy will fill the soul, when privileged to join that innumerable company which John saw in prophetic vision.

May the Lord keep us all faithful to his heavenly kingdom, and bless especially those dear brethren who have stood in the front of the battle, and are still faithful to their trust.

Yours in the blessed hope.

JOHN Y. BUTT.

Cincinnati, July 26th, 1845.

#### LETTER FROM BRO. N. A. HITCHCOCK.

BRO. HIMES:—Three months have already passed away since I met the brethren at the Albany and New York Conference. Some changes have occurred among us during this period, we are still in the world of changes and disappointments, but I trust possessing the strong confidence that the scene will be soon changed. My labours are still confined to this portion of the Lord’s vineyard, and principally in Oswego. We have three meetings on the Sabbath, usually two discourses, and a conference at which the Brethren and Sisters relate their experience, tell of present joys and hopes, and comfort and exhort one another in accordance with Brother Paul’s direction. We have had some trials among us here since my return from the Conference—some strife and contention. It does appear however at present that the foul spirit is cast out,—tranquillity and peace seem again to have a place among us. In this we have reason abundantly to rejoice. Our evening meetings are well attended, and an excellent spirit prevails. We are united on one great and thrilling truth, which is that the Judge standeth at the door. Our duty at this particular time is clearly defined by the Saviour. Let your loins be girt about with truth and your lights burning—(not going or gone out—) and you like unto men that wait for the return of the Lord, Luke xii. 35, 36. James says:—v. 7, 8: “The husbandman waiteth for the precious fruit of the earth until he receive the early and latter rain, be ye also patient, establish your hearts for the coming of the Lord draweth nigh.” Again in v. 9, “Grudge not,” Margin, Groan or Grieve not, “one against another,” by which I clearly understand that we are not to pursue a course that will cause one another to groan or be grieved. The reason given for the admonition is, the Judge standeth at the door. I have reason to fear that this admonition has not been by all properly regarded. It seems to me that tests have been instituted contrary to God’s word, and one brother judging another; the result has been confusion and much evil. It will not do to attribute this to God.—Not by any means. The Apostle says, God is not the author of confusion, but of peace as in all the churches of the saints. We are most certainly occupying a fearful and momentous point of time. All the Prophetic periods are terminating. The proud and profligate world and corrupt in christendom are about to be swept away with the besom of destruction. We have reason to believe that many among those who profess to be looking for the Lord, vainly flatter themselves that all is well; and do not properly consider the import of the Saviour’s words recorded in Math. xii. 36, 37,—But I say unto you that every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned. Many, very many have cast away their confidence and the hope they had, do not abide all the while in the Saviour, hearing his words, they only do in part. Are not such lukewarm, neither cold nor hot? O that all such would heed the injunction of the Saviour, Rev 3-19—Be zealous therefore and repent. The Judge who is standing at the door will very soon knock. In



a very little while he that shall come will come and will not tarry. Such as wait on the Lord and keep his way will be exalted to inherit the land, (when the wicked are cut off.) Such as are meek will inherit the earth and delight themselves in the abundance of peace. O let us pray, as David did, "Lord search me and try me," and see if there is any evil way in me. This had better be done now speedily, before the blast of Gabriel's trump shall wake us up, and summon us to the decisive hour.

Yours &c. Praying come Lord Jesus come quickly.

NELSON A. HITCHCOCK.

Oswego, Aug. 6th, 1845.

### Obituary.

HARRIET N. STONE, wife of Brother Ethan Stone of Essex, departed this life July 30, 1845, aged 26, after a distressing illness of some months; but through the grace and mercy of a kind heavenly Father in the promise of Jesus Christ, her coming King, she was prepared to endure it all without a murmur. She was one of the daughters of Abner Burnham, and a natural sister to the five brothers whom the Lord has been pleased to call into his vineyard as laborers. Hitherto this family has been highly favoured of the Lord: fourteen in number, and all preserved from death until this time. But very little sickness has ever been among them.

Sister Harriet professed religion some years ago in Salem Mass. among the Methodists, when God was pleased to bless her with a good degree of confidence, and understanding in his word, by which she has ever been able to bare testimony to the truth, to be a comfort to all who loved the Lord, and to carry conviction to all around who were out of Christ.—When the Angel of the Lord came forth with the proclamation of Christ's second coming, it seemed to be a matter of great joy to her, that she should so soon leave the cross for the crown. She was willing to labor night and day for the conversion of sinners. After the time passed by, her trials appeared to increase so much, that she thought it would be her duty to confine herself more at home; but she continued to live in readiness for His coming.—With us all she passed through many severe trials, hoping the Lord would soon come to set her free, that she might enter His glorious kingdom. Last autumn she was taken sick, and never afterwards was fully restored to health. Some time in the course of the spring a lameness settled in one of the hip joints and became very painful; soon her lungs became affected, and she was confined to her bed the most of the time. It became the painful duty of her dear mother and others to tell her she would never recover; she soon believed it herself, and sought the Lord to be reconciled to his will. The Lord was pleased to answer her prayer; and filled her mind to overflowing with hope of glory. Ever afterward she seemed more willing to go than to stay. She had a bright evidence that she should sleep in Jesus, and rest from the pains and trials of this sin-cursed world. As she drew near her end, the Advent glory revived in her mind, and she often expressed a regret that she had let the conversation and cares of this world overcome her so much; but she praised God for forgiveness, that he was pleased to shine upon her soul again, and prepare her for the final hour. About the 24th or 25th of July, she experienced what she supposed to be a dying state, and sent for all her friends who were near, to come in that she might see and speak with them for the last time. It was truly a heart rending meeting, yet the presence of the glory of God made it heavenly and sublime.

The oldest brother of the family was present; she called him to her bed side, took him by the hand, and earnestly exhorted him to seek the

Lord before it was too late. And while her feeble lungs had strength, she preached unto us Jesus and the resurrection, often exclaiming, come Lord Jesus, come quickly, O how I long to see the Lord of glory. Her soul seemed to be bathed by faith in the river of pleasure; and she had faith that the Lord would soon come and raise her from the dead.

If believing in the near coming of Christ, is such an awful error as many suppose, how can the soul enjoy such glory in a dying hour, in contemplating the glorious day? Give me the Advent hope, whether I live or die, and all is right. I want no more until I have the Crown. She suffered great pain for two or three days after this, when it gradually diminished until Wednesday morning July 30, when the Angel of God bore her spirit away to rest until the seventh trumpet shall usher in the time when Jesus shall call all the sleeping saints to inherit the Earth. She has left a Husband and one child 4 years old to mourn her loss. Yours in hope of meeting her and all the saints in the Kingdom.

ELAM BURNHAM.

### A Word to Brethren and Sisters.

DEAR BRETHREN AND SISTERS:—Knowing the extremes into which we are liable to be led in this dark and cloudy day, and feeling it duty to bear my testimony to the truth, I wish to express a few thoughts and feelings for your prayerful consideration. I do believe that we should be very careful to walk in the strait path, and discern between the precious and the vile. There are several things which lie with much weight on my mind. 1, The worship of God. This duty is binding on all God's children, and must be done in spirit and in truth. John iv. 24. When we meet together we ought to feel the responsibility resting upon us individually, to wait upon God; another cannot do it for us. We are in danger of running out of the way on the one side or other. I do sincerely believe many who have loved Jesus and his appearing, have, through some tribulation, or misunderstanding of the Word; been led into fanaticism in various ways, and thereby have brought a reproach on the cause.

Many have thought the time had come for the watchmen to leave the walls and take their places as private members of the church. But far be such an idea from me. I consider it a gross error. God says, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace," &c. Isa. lxii. 6. Jesus gave the commission, "Go ye into all the world and preach the gospel to every creature," and said "lo I am with you even unto the end of the world." This implies the gospel will be preached till the end. There is abundance of proof that God *always* has, and *will* to the end, have those in his service whom he has called to preach the gospel, to feed the sheep and lambs of Christ. O praised be his name for it. I have many times had my soul richly fed, my faith increased, and my spiritual strength renewed, while I have heard the word proclaimed by those true servants of Christ. Dear brethren and sisters, those of us which have this privilege should esteem it a *great blessing* from the Lord, and profit by it. "Where much is given much will be required." But while we are thus blessed we must not fold up our arms and think that God has put *all* the labor on them and given them all the gift, so that we as private members of the church have *nothing* to do. If we have become members of Christ's body (the church) we have *some* office. "As we have many members and all have not the same office" so Paul says it is with the church; and all should fill their proper places. In those days when the church came together they improved their several gifts; and I see no reason why it should not be so when we meet to-

gether. When I was converted, the Lord showed me the awful sin of having a form of godliness without the power; and much which has been called worshipping God on the Sabbath, has appeared to me no better than the worship in ancient days, when God said to his people, "Your feasts are an abomination unto me. I will not smell in your solemn assemblies." Brethren and sisters, let us touch no unclean thing, that God may receive us, and be our Father, and we be his sons and daughters. Let us take heed to ourselves that we be led by the spirit and word of God, that we be not drawn aside into any delusion or fanciful notions on the one hand, or sink into dead formality on the other.

Another subject has occupied my mind much of late—the relation which duty calls us to sustain to this world, and the dangers attending it. We must of necessity have something to do with the world and the things of the world, as long as it is the will of God that we should be in this state of existence. Yes, it is our duty to attend to the affairs of this life; and as we have opportunity do good unto all men. We thought deliverance would have come before this; but we see that it is the will of God that we should be thus tried; therefore we should be *patient*, feeling that our Father knows what is best; and at his appointed time the end will come. There is danger of becoming impatient in this trying time, and feeling anxious to have the Lord come, merely that we may be delivered from our trials. This is selfishness, and will never abide the day of his coming. We must be willing to suffer *all* the will of God with sweet submission, and wait patiently for the Lord. If we get into an impatient state of mind we shall lose our faith in his speedy coming, and become discouraged. Patience is set forth in the word of God as a prominent grace, and the finishing one in perfecting of the saints. I would not be understood as wishing to *long* for the appearing of Jesus. I believe we should feel as the Revelator did when he exclaimed, "Amen. Even so, come, Lord Jesus," and from our hearts pray, "Thy kingdom come; thy will be done in earth, as it is in heaven." All this harmonizes with patience, and an entire resignation to the will of God. The Lord is not slack concerning his promise (as some men count slackness) but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. His love for sinners has not yet become extinct; he *still* wishes them to turn and live; he has no pleasure in the death of the wicked. If we would be like *God* and like *Jesus*—which testified to his servant John, saying, "Let him that heareth say, Come: let him that is athirst, come; and whosoever will, let him take the water of life freely;" let us be *careful*, lest we imbibe a wrong spirit which will lead us to have no care for poor sinners.

But let us remember there are dangers on the other side. We should take heed lest our hearts and affections cling to friends and the world, more than to the Lord. None should stand between us and God. We should also take heed lest our hearts be overcharged with the cares of life, and we become drunk with a worldly spirit. Are we *dead* to the world and alive to God? We should be free from the love of the world. Do we deny worldly lusts in all the various ways which God commands? If we do, the laying up treasures on earth, all desires for honor, all superfluities and needless expenses, all unprofitable and foolish talking, and all foolish habits, &c. will be laid aside.

My soul has been grieved to see good Advent people, much better than myself, indulge in vain and foolish fashions; but I leave them in the hands of him who will soon come and judge righteously. I feel it my duty to "Be not conformed to this world." "Let us all cleanse



ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God;" that we may be without spot, or wrinkle, or any such thing. I do believe that Jesus is near, even at the doors; and though we have been disappointed, yet, the promise stands firm. "He that shall come will come, and will not tarry." God grant that we may overcome, and inherit all things. This from an unworthy sister in the Lord.

EMILY M. BLACKINTON.

Wrentham, Mass., July, 1845.

LETTER FROM BR. M. BATCHELOR.

DEAR BR. HIMES:—For three years past I have felt the power and force of the doctrine of the speedy Advent of Jesus, when he shall come to redeem his people and take vengeance on his enemies, and I still feel its importance. I feel the need of patience to wait the arrival of the King of kings. When I see the opposition of the blessed hope mostly among those who profess to love Christ, my soul can find no better language than the 94th Psalm, to express its feelings. I feel truly to enter into the spirit of the martyrs under the fifth seal, Rev. vi. "How long, O Lord, holy and true dost thou not avenge our blood?" I believe the time is near at hand; and I wish to be identified with those, who, angel like, are earnestly enquiring and searching diligently the time of Christ's sufferings, and also of his glory. 1 Pet. i. 11, 19. The time of the glory of Christ is given in revelation, so that we may know, not the day or hour, nor, for certainty, the year; but that it is near even at the door. It seems to me that we are within a short time of that glorious day. I have a desire to visit the brethren in Connecticut, and in Troy, N. Y.; but I do not think that my health will allow me ever to go abroad much more. I have been very poor in health ever since May last, though some better now.

I shall visit Connecticut soon, if permitted. If I never see the dear brethren scattered abroad again, let me just say, do all you can to save men while salvation is attainable; comfort one another, and endeavor to keep the unity of the spirit in the bonds of peace. There are a few in this place who love the glorious truth; and I mean to preach it to them as long as opportunity shall be granted, whatever may be the consequence. O let us be faithful a few days, and we shall receive glory, honor, immortality and eternal life.

Yours, in hope of speedy deliverance.

MATTHEW BATCHELOR.

Pownal, Vt., Aug. 2, 1845.

LETTER FROM BR. A. CLAPP.

DEAR BR. BLISS:—It is painful to the true servant of God, to see the spiritual drouth that now prevails: the revived spirit of 1842 is now withdrawn. No one will deny that the Spirit has been grieved, and in a great measure has taken its flight. When the faithful servants of God have stood up boldly for the truth, their labors have been blessed to the awakening of the church, the reclaiming of backsliders, and the conversion of sinners. But after a glorious revival, when opposition rises against the work by professed Christians, and controversy commences, the Spirit is grieved, the work stops, and sinners are left to perish. When all unitedly sustain the preached word by their prayers, a glorious revival is the result; and a great harvest of souls is gathered in. Oh, then, what a tremendous responsibility rests upon the people of God!

In 1842, when such glorious revivals were going through the land, the speedy coming of Christ, the end of this world, the destruction of the wicked, and the salvation of the righteous, were preached by those that heartily be-

lieved whereof they affirmed. Why has that work stopped? Professed people of God, ministers that professed to stand upon the walls of Zion, rose up in opposition to it and against the preaching of Christ's coming. They shut it out of their churches, and excluded many of their brethren and sisters for believing the doctrine and living up to their faith. The controversy and confusion among Adventists, has also grieved the Spirit. We have reason to believe that if all the children of God had been united heart and hand in upholding and presenting these solemn truths before the world, the good work would now go on. Opposers may say that time has proved the doctrine to be an error. But God has been against the opposers, and with those that have preached the doctrine: that is enough for us: let God work in his own way and by whom he will.

I think a confession ought to be made with deep repentance by all who are guilty in this matter. I cut the following appropriate one from the Christian Secretary of this city. I pray that all who read the suggestion may speedily repent before God, and arise to work anew for the salvation of souls, not waiting for the contemplated seasons of fasting; for time is short. I can rejoice over one sinner that repenteth.

Yours.

AARON CLAPP.

Hartford, Ct. July 30, 1845.

From the Christian Secretary.

CONFESSION.—In the contemplated seasons of fasting, confessions and prayers, appointed by several denominations, in view of the absence of the revival spirit, would it not be a very proper item in the exercises of some brethren, could they be prevailed on to be present upon the occasion, to adopt a confession somewhat like the following:

O Lord, with deep penitence I acknowledge that soon after the wonderful revivals of 1842, I began to declaim against those servants of thine whose labors had been the most signally blest in turning many to righteousness, and have through the Memorials, Reviews and other periodicals, done much to weaken the confidence of the community in the preached gospel, and especially to discourage the weak and trembling of Christ's flock, and have thereby contributed my full share in the means of producing the present spiritual drouth in the land. Sensible, therefore, of my errors and sins thus far, I will from this time encourage the laborers, and instead of spending my time and so much paper in writing and preaching against them, will in the strength of Jesus, buckle on my armor again, and go with them to the work with all my might.

REPORTER.

LETTER FROM BR. J. S. SHERMAN.

DEAR BR. HIMES:—I am much pleased with the course of the Herald, and also approve of the doings of the Albany Conference, and think you took there the only safe ground, upon which you can prosper. Some are turned to fables; but that is fulfilling the scripture. We have a small band here who are trying to live so that that day shall not come upon us unawares. We have no one to preach to us, but we are determined to seek for and hasten unto the coming of the day of God, and hope to have an abundant entrance administered unto us into his everlasting kingdom. None of us have embraced those false notions, which have obtained elsewhere, and which are not warranted by the scriptures of truth.

We feel a sympathy for those who thus err; although they compare us to such as are doomed to destruction. Whosoever will may take the waters of life and live. See what sympathy Jesus had for Jerusalem, even after her

house was left unto her desolate. It is recorded of him, that, beholding the city, he wept? Ay, he wept over it! and said, "O! Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered you," &c. What a picture that is! what an example for us! Who shall command fire to come down from heaven and consume them. O, brother, my heart's desire and prayer to God is, that such may be saved. Should they heed my advice, it would be that they turn to the 13th of 1st Cor. and learn. We hope always to be looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who shall change our vile bodies and make them like unto his most glorious body. I trust that he who is to come, will soon come and will not tarry. Amen, even so come Lord Jesus.

Yours, in hope and patient waiting for the coming kingdom.

JOHN S. SHERMAN.

N. Rochester, July 29, 1845.

Items.

A clerk had his bank book containing several hundred dollars stolen from his pocket in State street a few days since.

A boy named Charles White, was drowned while bathing in Gloucester the 8th inst.

A lad named Seth E. Chandler, fell from a load of hay, and was ran over by the wheels, in Duxbury the 4th inst.

An attempt was made to set fire to a building in Hawly St. about midnight of the 9th inst., and about half an hour afterwards to burn, No. 50 Cornhill.

AWAITING THEIR EXECUTION. The following persons are now under sentence of death in the different States. Massachusetts, Orrin de Wolf, January 14, at Worcester; New York, Babe, the pirate, June 6th, at New York; Henry Greene, September 10th, at Troy; Vermont, Eugene Clifford, time not fixed; Maine, Thomas Thorne, time not fixed; New Jersey, Joseph L. Parker, and Peter W. Parker, August 22; Louisiana, Pauline, the slave, March 28th. Iowa, Wm. McCauley, case taken to the Supreme Court.

Besides these, there are the cases of Samuel Kennedy at New Orleans, to whom a new trial has been granted, and Francis Bassler, who was to have been hung in March last, in Pennsylvania, but escaped.

The house of Mr. John Towne, No. 12 Friend St. was robbed of about \$200, on Tuesday the 3d inst., while the family were at church.

Foreign News.

By the arrival of the Great Britain at New York the 10th inst., we learn the following:

SPAIN. Recent advices from Madrid state that the capital was tranquil, owing, probably, to the undiminished care of the military authorities to keep the discontented in awe.

ROME. The intelligence from Rome states that the Papal Government, with a view to the more effectual prevention of contraband trade, has reduced considerably the duties of export and import on many articles of merchandise, and intends to apply the system of reduction to many others.

SYRIA. The intelligence from Syria represent that country as being in a very disturbed state. The Druses were roving in quest of plunder, and intent upon pillaging all travellers who came within their reach.

FRANCE. Marshal Soult, President of the Council, had left for his estate in the South of France. He had provoked some censure by



apologizing in the Chamber for the terrible atrocity of Col. Pelissier, in burning alive and suffocating the seven or eight hundred Arabs at Dahara. He spoke of the circumstances in which that officer found himself placed, and "confessed" that if he had been placed in the same position, "he should, perhaps, have done something exceedingly severe."

**ALGIERS.** Letters from Algiers state that Abd-el-Kader has returned, with a force of 3,000 cavalry, to Morocco.

The *Moniteur Algerien*, contains a long apology for the massacre of the Dahara, from which it appears that that event is not the act of Col. Pelissier alone, but was recommended by the Governor General."

**ADEN.** A letter, dated Aden, June 30th, gives the following particulars of an outbreak there:—Whilst the convicts, sixty-four in number, were at work on the roads, on the 21st, under a military guard, they suddenly rose on and disarmed the military guard placed over them. Having deprived the greater number of the guard of their arms, they took possession of a large boat, which they endeavored to launch. In this effort they failed, when they all plunged into the sea with their irons on, and struck out boldly for the opposite Arab shore. The guard having recovered their arms, commenced firing on them, by which two were shot dead, and five severely wounded; thirteen were drowned, and eight effected their escape, and got clear off, after swimming upwards of a mile and a half.

**SOUTH WALES.** Considerable attention and curiosity have been excited throughout the principality by a person named Prince. He has visited most of the principal towns in Glamorganshire and Carmarthenshire for the purpose of expounding his views with regard to the second coming of the Saviour, and is accompanied by three reverend gentlemen, who likewise occasionally address the audiences.—Mr. Prince was formerly a student at Lampeter College, in Cardiganshire, and was ordained a minister of the Church of England; but the peculiarity of his style and the singularity of the doctrines which he advocated soon attracted the attention of his diocesan, and he was suspended from the ministry.

His companions were also ministers of the establishment, and were likewise suspended for the extravagance of their doctrines. Their names are the Rev. George Robinson, Thomas Lewis Price, William Cobbe and Mr. Starkie.

**CHINA.** The news from China is to the 8th of April. The most remarkable item thereof is an account of an assault by a mob of Chinese on Mr. Montgomery Martin, Mr. Jackson, (the vice consul) and the Rev. R. Hunt.—These gentlemen were, it seems, walking round the walls of Canton, when they were unprovokedly set upon by the people, from whom they luckily escaped with no other injury than the mortification of being buffeted and robbed by a crowd of low blackguards.

**WAR WITH MEXICO.**—Rumors of a war with Mexico are rife, but no definite information has yet been received in relation to this subject. It is clear, however, that the authorities at Washington are preparing for the worst, and while the official journal refrains from saying anything positive, its givings-out are indicative of anticipated trouble.

It is also evident that Mexico feels aggrieved at the course which our government has thought proper to adopt with regard to the annexation of Texas, and nothing but a consciousness of her comparative weakness and inefficiency will prevent a declaration of war on her part. She can expect no aid from either of the great European powers; they cautiously stand aloof and are anxiously awaiting coming events. If Mexico is resolved to fight, she must fight single handed. The correspondent of the *N. Y. Commercial*, under date of yesterday morning says:

"The news from Mexico, received by yesterday

morning's Southern mail, caused no little sensation in this city. From its tenor, war is now looked upon as inevitable; and however much a large majority of our citizens may deprecate the apparently infatuated course of the administration, they will, nevertheless, in the hour of difficulty, stand by the country. The matter of war with Mexico was the leading topic of conversation, not only on change, but among all business portions of our community, and it was not without its effect upon commercial transactions.

Just as our paper is going to press, we learn, that news has been received which denote beyond a doubt, that *WAR has already been declared by Mexico.*

#### ADVENT CAMPMEETING AT SQUARE POND, NEAR ELLINGTON, CT.

This meeting will commence the 15th of September, and continue through the week. It being a convenient and central place, many of the brethren all through this section, have thought it was the best location for a general meeting of all the bands. Some other places have been thought of for the meeting. The following list of towns, with the distance, may be of use to those who wish to attend. From Middletown 28 miles, Hartford 20, W. House Point 14, Springfield, 15, Three Rivers 16, Brimfield 17, Sturbridge 20, Southbridge 23, Brooklyn 25.

It is hoped that the brethren will come up with their tents and provisions, with a determination to do what they can to advance the cause of the Lord, by a new consecration of ourselves to God, and renewed efforts for the salvation of souls. Let all unite in earnest prayer that God would give us a refreshing time.

Board for men during the meeting, - \$1.75  
Board for women " " " " 1.50  
Horse keeping, on hay, 25 cts a day. Good pasture for 50 cts during the meeting.

In behalf of the committee,

H. MUNGER.

The following brethren wish to append their names to this notice.

Aaron Clapp, A. Merriam, Philo Hawkes, A. H. Kent, Wm. Rogers, Dr. D. Crary, Alvin Sage, H. H. Dickenson, A. B. Huntington, W. A. Curtis, Asel Tenant, John Dean, John Belt, A. Banning, John Kelsey.

#### CAMPMEETING IN NEWINGTON, CT.

If the Lord will, there will be a Camp-meeting in Newington, Ct. about 8 miles south of Hartford, on the ground occupied by them last year, to commence on Tuesday, Sept. 9th, and close the Saturday following.

N. B. Brethren with tents are requested to be on the ground on Monday, that the meeting may not be disturbed after it shall have commenced, by pitching of tents. Board upon the ground, also horse-keeping, on reasonable terms.

In behalf of the committee,

J. F. BAKER.

Bristol, Ct. Ang. 1st, 1845.

**THE CAMP-MEETINGS IN CT.**—We have been perplexed in relation to these meetings, because several were appointed to be held on the same week. Knowing that this was not designed by the committees of these meetings, the notices were delayed until an interview could be had on the subject.

Brethren met at Hartford, Ct., August 14th, and after due consultation passed the following vote.

*Voted*—That we will give our support to the Camp-meeting at Square Pond, provided it can be held the 15th instead of the 8th Sept., so as not to clash with the meeting at Newington, appointed to begin on that day.

AARON CLAPP, Chairman.

A. MERRIAM, Secretary.

There will be a Camp-Meeting at Windsor Locks, on the old camp ground, thirty rods from the Hartford and Springfield Rail Road, to commence on Monday, August 25th, to continue six days, if the Lord will. Passengers leaving Boston, Albany and Troy, in the morning train, arrive at the camp ground in six hours, and from New York in seven hours.

L. CURTIS, for the Committee.

We shall endeavor to attend the Square Pond Camp-meeting with Bro. Miller, (if he can attend) as requested. The location is favorable to order and usefulness, and, as it is a new neighborhood, they wish to have lectures, giving the reasons of our hope, as well as meetings of prayer, to excite to love and good works.  
J. V. HIMES.

**CONFERENCE.** The requests of Bro. Buckley, and others, are received. We will write them without delay, so that they can arrange to suit their own convenience.

**CONFERENCE IN MIDDLETOWN, CT.,** to commence August 29th, and continue over the Sabbath. We hope there will be a full attendance. Brethren and sisters will pray earnestly that the word of the Lord may have a free course and be glorified.

J. V. HIMES.

#### CONFERENCE IN WHATELY.

The Lord willing, there will be a Conference held at the house of brother Levi Morton in Whately, to commence on Friday the 22d of August, inst. for the benefit of the brethren who are waiting for the Lord.  
SAMUEL EVERETT.

#### Letters and Receipts for Herald and Watch to Aug. 16.

Eld Stimson \$1 pd to 244 in v 10; Elder John Boden \$1 pd to mid v 8; Charles Embry \$2 pd to 196 on ac of Watch; Mrs N. Smith \$1 pd to 183 Watch; T M Reed \$2 pd to end v 9; S F Clapp \$3 pd to end v 8; S J Eaton \$5 pd to mid v 10; M D Farnsworth \$2 pd to 215 in v 9; B D Stanley \$2 pd to end v 9; D G Drake \$3 pd to end v 9, is this correct? Fanny Winsor \$1 pd to end v 9; R J Halliday \$1 pd to mid v 10; E Wright \$1 pd to end v 10; T Hilton \$3 pd to end v 9; W H Hunt \$1 pd to end v 6; W J Churchill \$1 pd to end v 9; J Bixby \$1 pd to end v 10; E Cooley \$1 pd to mid v 10; H Shute \$1 pd to 292 in v 11; R Pike \$2 pd to 270 in v 11; T Sables \$1 50c pd to end v 10; L Bravinder jr \$1 pd to end v 10; Jno Miller \$3 pd to end v 7; C M Ford \$2 pd to end v 10; J H Morrison \$1 pd to end v 10; E B Kimball \$1; pd to end v 10; A F Fuller \$2 pd to end v 10; M Holbrook \$2 pd to end v 10; J Millet \$2 pd to end v 10; H Heale \$2.31 pd to end v 9; B Angil \$1 pd to 194 vol 8; D Morrison \$1 pd to end v 9; Mary A Conley \$1 pd to end v 10; W Sparrow \$1 pd to end v 9; J B Osborn \$1 pd to end v 5; Lydia Hayden \$1 pd to end v 10; R H Bird \$1 pd to 207 v 9; P Butler \$1 pd to end v 9; Jno Haskins \$2 pd to end v 9; A O Sperry \$2.25 pd to end v 9; J R Camp \$1 pd to 165 v 7; H N Clark \$1 pd to 164 v 7; L Houghton \$1 pd to end v 9; J Constantine \$1 pd to 250 v 11; G Holmes \$1 pd to end v 9; J Brown \$1 pd to end v 8; S S Keith \$2.05 pd to 223 v 10; John Hays \$1 pd to end v 9; C Dutton \$3 pd to 232 v 10; J W Spaulding \$1 pd to end v 6; J Richardson \$1 pd to end v 10; L M Intire \$1; pd to end v 10; H Y West \$1 pd to end v 10; M Putnam \$2 pd to 244 v 10; W Sumner \$2 pd to end v 10; J Lamb \$2 pd to end v 10; E B McAllister \$1 pd to 246 v 10; N A Hitchcock \$1; pd to middle v 10; D Robinson \$1 pd to end v 10; R Files \$1 pd to end v 10; Asa Winch \$1 pd to 232 v 10; S Palmer \$1 pd to end v 10; T Brewster \$1 pd to end v 10; C S Barnes \$1; pd to middle v 10; S Leonard \$1 pd to end v 9; D Dole \$1 pd to 101 Watch.

J A Varney \$1 pd to 240 v 10; D G Smith \$2 pd to 216 v 9; D L Lewis \$1 pd to end v 10; S Sissons, \$1 pd to 262 v 11; M Riddle \$1 pd to 103 Watch; H Jackman \$1; pd to end v 10; E Farnsworth \$5 for Herald, &c.; J W Dimick \$2; pd to 240 v 10; N Child \$1; pd to end v 10; L Hicklin \$2 pd to 253 v 11; S Weeks 2\$; pd to end v 10; G W Mitchell 62 c pd to 234 v 10; J Richardson \$2 pd to end v 9; Nancy True \$1 pd to end v 8, Watch; L Winslow \$1 pd to 226 in v 10.

#### LETTERS AND RECEIPTS FOR BOOKS, &c.

H Munger; L E Lincoln, all right; A Clapp; R Hutchinson, money received; A K Brayton; A Prince; Samuel Currier; R Moran; Jao Moffatt; C P Russell; J D Marsh, satisfactory; N A Hitchcock, money received; G T Stacey, money and bks received; L Curtis; N G Howard; D F Wetherbee, by express, 12 1-2 cts postage, by mail would have been but 5 cts; R E Ladd; Wm Watkins; H Bingham; C F Howland; G W Mitchell \$1, no bound books can go by mail, Shield sent; Aaron Clapp; A Coombs; J W S Napier; C E Gillett; R Watkins, \$5 July 23d; E A Judd; Wm H Fernald; J M Smith; H Buckley; S C Chandler.



# THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. X. NO. 3.

Boston and New York, Wednesday, Aug. 27, 1845.

WHOLE NO. 225.

## THE HERALD AND WATCH

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### THE KINGDOM OF THE BEAST.

"And I saw a woman sit upon a scarlet-colored beast,  
full of names of blasphemy."—Rev. 17:3.

He comes, he comes, with giant stride,  
That many horned Beast,  
With lying mouth, and crest of pride,  
To seek the blood-stained feast:  
Beneath the sway of Babylon,  
That scarlet-colored queen,  
With names of blasphemy upon  
His forehead, is he seen.

They come, and wondering crowds behold  
While prostrate kings attend,  
Who, lured by pomp, and gems, and gold,  
"One hour" their service lend.  
For God hath to their hearts revealed  
The purport of his will,—  
Their kingdom to the Beast they yield,  
And thus His word fulfill.

But none of these whose names are writ  
The "book of life" within,  
Will Christ, the Lamb adored, permit  
To be beguiled in sin.  
Oh no, the chosen of the Lamb  
The Lord of lords will bless;  
And all His conquered foes proclaim  
Jesus our Righteousness!

### The Danger of an Unconverted Ministry.

This is the title of a sermon preached by the  
celebrated GILBERT TENNENT, a brother of WIL-  
LIAM, in 1740. The following account of it we  
extract from TRACY'S "Great Awakening," an 8  
mo. vol., giving "A History of the Revival of Reli-  
gion in the Time of EDWARDS and WHITEFIELD.

The text was Mark 6:34—"And Jesus, when  
he came out, saw much people, and was moved  
with compassion towards them; because they were  
as sheep not having a shepherd." "But what," he  
exclaimed, after a few words of introduction, "was  
the cause of this great and compassionate commo-  
tion in the breast of Christ? It was because he  
saw much people as sheep not having a shepherd.  
Why, had the people then no teachers? O, yes!  
They had troops of Pharisee teachers, that came  
out, no doubt, after they had been at the feet of Ga-  
maliel the usual time, and according to the acts,  
canons and traditions of the Jewish Church. But  
notwithstanding the great crowds of these orthodox,  
letter-learned and regular Pharisees, our Lord la-  
ments the unhappy case of that great number of  
people, who, in the days of his flesh, had no better  
guides; because that those were as good as none,  
in many respects, in our Savior's judgment." He  
then described the character of "the old Pharisee  
teachers," the "most notorious branches" of which  
he made to be "pride, policy, malice, ignorance,

covetousness, and bigotry to human inventions in  
religious matters." "Although some of the old  
Pharisee shepherds had a very fair and strict out-  
side, yet they were ignorant of the new birth.—  
Witness Rabbi Nicodemus, who talked like a fool  
about it. The old Pharisees, for all their long  
prayers and other pious pretences, had their eyes  
with Judas, fixed upon the bag. Why, they came  
into the priest's office for a piece of bread; they  
took it up as a trade, and therefore endeavored to  
make the best market of it they could." His rea-  
sons "why such people who have no better than  
old Pharisee teachers, are to be pitied," are in the  
same style. "Natural men have no call of God to  
the ministerial work, under the Gospel dispensa-  
tion. Remarkable is that saying of our Savior,  
'Follow me, and I will make you fishers of men.'  
See, our Lord will not make men ministers, till  
they follow him. Men that do not follow Christ,  
may fish faithfully for a good name, and for worldly  
pelf; but not for the conversion of sinners to God.  
Is it reasonable to suppose, that they will be ear-  
nestly concerned for others' salvation, when they  
slight their own? The apostle Paul thanks God  
for counting him faithful, and putting him into the  
ministry; which plainly supposes that God Al-  
mighty does not send Pharisees and natural men  
into the ministry; for how can these men be faith-  
ful, that have no faith? It is true, men may put  
them into the ministry, through unfaithfulness or  
mistake; or credit and money may draw them;  
and the devil may drive them into it, knowing, by  
long experience, of what special service they may  
be to his kingdom in that office; but God sends not  
such hypocritical varlets." To the objection, that  
"Judas was sent by Christ," he replied: "I fear  
that the abuse of this instance has brought many  
Judas into the ministry, whose chief desire, like  
their great-grandfather, is to finger the pence and  
carry the bag. But let such hireling murderous  
hypocrites take care that they do not feel the force  
of a halter in this world, and aggravated damnation  
in the next."

The "improvement" of this sermon was as  
might be expected. "If it be so, that the case of  
those who have no other or no better than Phari-  
see teachers, is to be pitied, then what a scene of  
mourning, lamentation, and woe is opened,  
because of the swarms of locusts, the crowds of  
Pharisees, that have as covetously as cruelly crept  
into the ministry in this adulterous generation!  
who as nearly resemble the character given of the  
old Pharisees, in the doctrinal part of this discourse,  
as one crow's egg does another! It is true, some  
of the modern Pharisees have learned to prate a  
little more orthodoxly about the new birth, than  
their predecessor Nicodemus, who are, in the mean  
time, as great strangers to the feeling experience of  
it as he. They are blind, who see not this to be  
the case of the body of the clergy of this genera-  
tion."

"From what has been said, we may learn that  
such who are contented under a dead ministry, have  
not in them the temper of that Savior they profess.  
It is an awful sign that they are as blind as moles  
and as dead as stones, without any spiritual taste  
and relish. And, alas! is not this the case with  
multitudes? If they can get one that has the name  
of a minister, with a band and a black coat or gown

to carry on Sabbath days among them, although  
never so coldly and unsuccessfully; if he is free  
from gross crimes in practice, and takes good care  
to keep at a due distance from their consciences,  
and is never troubled about his unsuccessfulness;  
O! think the poor fools, that is a fine man indeed;  
our minister is a prudent, charitable man; he is  
not always harping upon terror, and sounding dam-  
nation in our ears, like some rash-headed preach-  
ers, who, by their uncharitable methods, are ready  
to put poor people out of their wits, or run them  
into despair."

### Fanaticism in Connection with Revivals.

We have frequently referred to the evils which  
the Adversary has endeavored to append to all  
great religious movements. We here give an ex-  
tract from TRACY'S "Great Awakening," showing  
how WHITEFIELD, EDWARDS, TENNENT, and  
others, connected with the great revivals of New  
England in the last century, had to encounter the  
same trials in this respect, that the preaching of the  
Advent near has had to encounter. Says Tracy:—

There have been many instances, more or less  
extensive, of such epidemics. On this principle,  
Mesmer, the author of animal magnetism, produced  
many of the phenomena that appeared in great  
companies of patients. The poor-house at Haer-  
lem was pervaded, for a time, by convulsions, fre-  
quently recurring, and propagated from one to an-  
other by sight. But though their occasions have  
been various, they have more frequently attended  
religious excitements, than any other single con-  
comitant. One of the most remarkable examples  
attended the great "Kentucky Revival," which  
commenced in 1800. Of this we have accounts  
from able and learned men, physicians, divines, and  
others, who were eye-witnesses and careful observ-  
ers; but the most graphic and instructive seems to  
be that of the shrewd, though eccentric, Lorenzo  
Dow. He preached in the Court-house at Knox-  
ville, Tenn., in 1805, when about one hundred and  
fifty of his hearers were exercised with "the jerks,"  
that is, with violent spasmodic contractions of the  
muscles, which sometimes turned the head quickly  
from right to left and back again; and sometimes  
threw the person on the ground, where he flounced  
like a live fish. He says: "I have seen all denomi-  
nations of religion, exercised with the jerks, gen-  
tleman and lady, black and white, young and old,  
without exception. I have passed a meeting-house,  
where I observed the undergrowth had been cut for  
a camp-meeting, and from fifty to a hundred sap-  
lings were left, breast high, on purpose for the peo-  
ple who were jerked, to hold on by. I observed,  
where they had held on, they had kicked up the  
earth, as a horse stamping flies. A Presbyterian  
minister told me, while he was preaching, the day  
before, some had the jerks. I believe it does not af-  
fect those naturalists, who wish and try to get it to  
philosophize upon it; and rarely those who are the  
most pious; but the lukewarm, lazy professor is  
subject to it. The wicked fear it, and are subject  
to it; but the persecutors are more subject to it than  
any, and they have sometimes cursed, and swore,  
and damned it, while jerking." The remark con-  
cerning naturalists is what might be expected.—



Franklin and his fellow commissioners, appointed by the King of France to investigate the claims of animal magnetism, could not get the "jerks" which Mesmer inflicted upon his patients, "to philosophize upon," with all the assistance the magnetizer could render. The deep, established peace of mind of "the most pious," too, was generally a protection. Dr. Robertson, an eye-witness, says, in his Inaugural Essay before the Medical Faculty at Philadelphia:—"It attacks both sexes, and every constitution; but evidently more readily those who are enthusiasts in religion;" that is, Dow's "lukewarm, lazy professors," when heated; for enthusiasts are usually of that class. Dr. Alexander says, that the phenomena "were common to all ages and sexes, and to all sorts of characters." Dow says, that "persecutors" had it, without relaxing their open hatred of religion. Others testify that they have been thrown into "the jerks" by hearing a description of the jerking of others, and without any religious impression, either attending or following the attack.

It is evident, therefore, that in this instance, although these spasmodic contractions of the muscles, in the beginning, had their rise from strong religious excitement, they soon became a genuine epidemic; a distinct matter from the revival; as really distinct as the cold and cough, which a person may take by attending worship, is from his devotion while worshipping. It therefore subsisted independently of the cause that produced it; spread itself by its own laws, and was connected with the revival only by subsisting at the same time and in the same place, and affecting, in many instances, but not in all, the same subjects.

Towards the close of the Great Awakening of 1740, these "manifestations" began to assume the character of an epidemic; though by no means so clearly as in the "Kentucky revival." The various steps of the process are not so clearly marked as the reader would desire. No one seems to have made them the subject of calm physiological observation. Men looked upon them and wrote about them, merely in their bearing on the genuineness of the revival; some alleging them as proof of its spuriousness, and others adducing them as marks of its divine origin; while sound divines, generally, considered them as the results of human weakness under the powerful operations of the Holy Spirit, and thus as the measure of the amount of divine power exerted on the several subjects.

Insulated cases, but not unfrequent, occurred from the commencement of this awakening. They appeared under the preaching of Blair, in Pennsylvania, in 1739. Blair, as appears by his own account, in a former part of this volume, was peculiarly suspicious of the soundness of the spiritual work in such as were thus affected, and examined them with unusual closeness; though, when he found the spiritual part as it should be, he was too good a philosopher to condemn the work on account of the state of the body. The Scotch Presbyterians, among whom Blair preached, might have seen such things before their emigration; for there had been not a few instances of the kind in their father-land, many years before. Whitefield had seen them in England. Among the Methodists they first appeared under the preaching of the Wesleys. John received and valued them as proofs of the divine presence, and they increased under his labors. Charles discouraged them, and in one instance, at least, recorded his suspicion of hypocrisy. Whitefield was incredulous; and when at last some, who had been John Wesley's hearers, fell down under Whitefield's preaching, Wesley thanked God for it, thinking that Whitefield would then be convinced. The argument seems to have failed; for when Whitefield saw the same "manifestations" under his preaching in Pennsylvania and New Jersey, in 1740, he ascribed them to diabolical influence. "Satan now begins to throw many into fits." Our accounts from this region are very defective. Gilbert Tennent, who had the best opportunities for observation, kept no journal.

Blair's account of the revival among his people, already quoted, and a few incidental remarks of Whitefield and others, are our only sources of information. Mr. Dickinson, in his account of the awakening at Elizabethtown, June, 1740, writes: "There was no crying out, or falling down, as has elsewhere happened." William Tennent states, that under the ministry of his brother John, who was ordained at Freehold, N. J., Nov. 19, 1730, and died April 23, 1732, "it was no uncommon thing to see persons, in the time of hearing, sobbing as if their hearts would break, but without any public outcry: and some have been carried out of the assembly, (being overcome,) as if they had been dead." Gillies mentions faintings, so that a number were carried out in a state of insensibility, under the preaching of Rowland, in a Baptist church, probably at Philadelphia; but he gives no date. Gilbert Tennent was present; and at his suggestion, Rowland changed the style of his discourse, and the faintings ceased. In Finley's Nottingham sermon, "Christ triumphing and Satan raging,"—"wherein is proved that the kingdom of God is come unto us at this day," which was printed at Philadelphia, Boston, and London, in 1741, we are told that opposers of the revival, "without observing the deep concern that souls seem to be under, only ask about the fits and convulsions that their sorrow throws them into." In New England, some instances of fainting and falling attended the "Surprising Conversions" at and around Northampton, in 1735; but, so far as appears, without convulsions.

We may conclude, therefore, with little hazard of error, that the nervous diathesis, as physicians say, of the age was favorable to such phenomena; that sporadic cases were more frequent than now; that when one happened under some alarming or exciting sermon, other individuals, already predisposed, and strongly moved by the preaching, would be more readily affected in the same way; and that, on this side of the Atlantic, they first became prevalent, so as to be a common, though not constant attendant on revivals, in New Jersey and Pennsylvania. How were they made prevalent in New England?

Here, as everywhere, the nervous diathesis favored their production; and the wonder with which they were viewed, increased the predisposition.—They occurred in considerable numbers, under the preaching of Parsons, at Lyme, and of others, in other places. Ministers who saw such effects produced by preaching the truth with prayer and singleness of heart; who, by careful examination, found that they were accompanied with rational conviction, and followed by sound conversion, dared not treat them otherwise and gently. They never ascribed these bodily agitations to divine influence directly, as was slanderously reported; but to those convictions, hopes, and fears, which divine influence had imparted, and which produced the same effects as equally violent feelings concerning worldly things might have done. This distinction they carefully and clearly made and abundantly urged; and their adversaries committed sin in wilfully overlooking it. But after all, the lenity with which these "manifestations" were treated, though natural, was too great, and the ignorant took occasion to consider them as parts of the revival,—of that process by which their souls were to be saved. A more decided discouragement of them would have saved a vast amount of evil. "As to visions," says good old father White, of Gloucester, "we had enough of them, until such time as in a lecture-sermon, I declared my sentiments concerning them; and, so far as I can understand, there has never been one since." It would have been well, if others had taken the same course.

On Friday, a pocket-book, containing many valuable notes and papers, was stolen from a safe in Cheney & Perkins' counting-room, foot of Summer-street. Also a silver watch.

The Post states, that on Saturday, a pocket-book, containing \$200 in bills, and some papers, was stolen

from James Glover's grain-store, in Sea-street. \$117 of the money were in bills on the Freeman's Bank.

## Communications.

LETTER FROM BRO. J. LITCH.

Dear Bro. Bliss:—I am informed, that Rev. Mr. Ramsey, of this city, in a lecture last Sabbath evening, remarked, "That any one who denied the return of the literal seed of Abraham to the land of Palestine, had yet to learn the first principles of interpretation."

In this sentiment he is not alone. For a large class of Christians are in the frequent habit of creating just such a man of straw, and assuming its name to be *Adventist*, proceed to the work of demolition. I wish to ask Bro. Ramsey what he means by a denial of the return of the literal seed of Abraham, &c.? If he means, that those who deny their return as literally taught in the 37th chapter of Ezekiel, "by bringing them up out of their graves, and bringing them into their own land, wherein their fathers have dwelt," have yet to learn the first principles of interpretation, I perfectly agree with him.

### THE WHOLE HOUSE OF ISRAEL.

No one can believe more strongly than I do, that the "WHOLE HOUSE OF ISRAEL"—meaning thereby Jews, the literal descendants of Abraham, Isaac, and Jacob, will be gathered to that land.

But if he means that those who deny the return of the whole house of Israel in flesh and blood, without a resurrection, or change to immortality, have yet to learn the first principles of interpretation, I beg leave to enter my disclaimer.

I exceedingly regret, that brethren professing to be *literalists*, should persist in raising this false issue; as though we did not believe in the return of the literal Jews according to the flesh. Let it be from henceforth distinctly understood, that we do believe they will go back—that "ALL THE HOUSE OF ISRAEL, EVEN ALL OF IT," are to go there. (Ezek. 36:10.) We also believe, **THE WHOLE HOUSE OF ISRAEL** (Ezek. 37:11) are to enjoy the same privilege. The question at issue, then, is, who are "all Israel, even all of it?" And who constitute "THE WHOLE house of Israel?" I do not speak now of the Gentile Christians' claim to the name "Israel," but exclusively of the natural descendants of Jacob.

Do or do not the terms, "ALL ISRAEL," "THE WHOLE HOUSE OF ISRAEL," &c., mean all the Jews who have ever lived on earth? Do, or do not they mean all the Jews who will live on earth in any one age of the world?

I want this single question kept in view, and settled most distinctly.

My own conviction is, "They are not ALL ISRAEL who are of Israel." "That is, they which are the children of the flesh [Jacob's flesh—Israel's flesh] these are not the children of God; but the children of the promise are accounted for the seed." Rom. 9:6, 8.

On the strength of Ezek. 36:10, and 37:11, Rom. 9:6, 8, and 11:25, I deny that the ALL ISRAEL, who are to be saved and gathered to their own land, includes one solitary unconverted Jew; but that the terms refer to the remnant of Jews "according to the election of grace," gathered from all ages and climes, into their own land, at the resurrection.—Who will deny that such a gathering was the true "Hope of Israel."

But until those terms are defined, no progress can be made in a discussion of this question. I repeat here, what I affirmed in a former communication, that I will not yield the palm to any man in literal constructions of the Bible. I profess myself a literalist of the strongest class. But I protest against calling anything a literal interpretation which will not harmonize the Scriptures relating to the question in hand.

Yours, looking for the coming One,

J. LITCH.

Philadelphia (Pa.), July 31, 1845.



## LETTER FROM BRO. C. B. TURNER.

Dear Bro. Bliss:—On my return from New York to this northern region, I found some who yet believe in God, and wait with anxious expectation the day when he shall be revealed. At Oswego I heard a brother, who entertained the idea that Christ would come on or before the 10th of the 7th month, '46—probably on that day. That Christ will come previous to that time, I have no reason to doubt. The brother's reasoning, that He would not come until that time, was to me far from being conclusive.

Bro. Smith, (at whose house I was kindly received on my arrival at Depeyster) has done more to sustain the cause in this place, since his first acquaintance with the Advent doctrine, than all others whom I have known. Some few others are doing what they can to support the cause.

Though we have been severely tried, yet the anticipation of the "crown of glory"—the "eternal inheritance"—the "robe of righteousness," is sufficient to sustain us amid all our trials. If we disturb the viper, we may expect that all within its reach will feel its fangs; or, at least, hear its hiss. Satan's strongest efforts are, of course, against those doing most to subvert his kingdom. Says Charlotte Elizabeth:—"The doctrine of the crown is another which he now struggles, with all his infernal might, to suppress. A crucified Savior—an atoning sacrifice—a mediating High Priest in heaven, he loathes to think on, or to suffer his bond-slaves to hear of. But, a reigning King, about to rescue the earth from all his usurpations, to plant his throne in righteousness in the midst of his people, to send his word from Zion, and his law from Jerusalem. This is the very knell of Satan's departure; and to stifle the sound, he will stifle humility itself, or any grace, by the perversion of which he may hope to seal the preachers' lips on that fearful topic. For eighteen centuries he has heard the petition resounding on all sides, 'Thy kingdom come,' and he cares not how often it is reiterated, so long as men do not inquire into the nature of that coming kingdom, or watch for its approach. An imperfect gospel he can tolerate; and in our day, that is, an imperfect gospel, which omits the great truth of a speedy manifestation of the Lord from heaven. The sound of his conqueror's chariot-wheels is a fearful sound to Satan; and knowing that nothing will so surely turn the attention of the Church upon himself, as the heralding of Christ's approach, he will strike almost any bargain, of which a condition is, a silencing of that ominous voice."

Almost all in this section are combined "against our Lord and against his Christ;" and especially against the idea that his glorious appearing is at hand. Yet, all the united forces that oppose the Advent have not been able to put it down. Their most formidable warfare is misrepresentation; they are unwilling that we should be permitted to speak for ourselves, or that our views should be presented in their true light. Whenever we do obtain a candid hearing, the principles of the doctrine are usually admitted.

Yours, in expectation of soon seeing Jesus,

C. B. TURNER.

Depeyster (N. Y.), June 23, 1845.

## LETTER FROM BRO. J. D. JOHNSON.

Bro. Bliss:—As Professor Bush admits, that the Scriptures should decide the question of the resurrection body of Christ, I wish to present a few reasons why I believe "this same Jesus," who was crucified, is now alive.

As the witnesses of his resurrection have been referred to by yourself, I shall pass those strong reasons. Their testimony is poor indeed, if it cannot be depended upon.

1st. He was to be led as a lamb to the slaughter, and be "cut off out of the land of the living;" and his days were prolonged. See Isa. 53. Here is a plain prophecy of his resurrection. From this passage, I think Philip must not only have preached

Jesus, baptism, &c., but also the resurrection, if he explained the whole passage, for which purpose he entered the eunuch's chariot. See Acts 8:26—40. Says the spiritualist, I believe in the resurrection, but not in the resurrection of the flesh. But where was the body of Christ?—left in the tomb? No. Well, then, the body was resuscitated, or, it was all a deception. No matter if it was changed to "a spiritual body"—it was the same body, or there was a deception; for the angels said, "He is not here: HE is risen." (Matt. 26:6.) Who is risen? He, Christ, that was in the grave.

2d. "Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption." Ps. 16:10. Peter, after he had been baptized with the Holy Ghost (Acts 2:27), speaks of the resurrection of Christ, and introduces this passage, as being fulfilled in his resurrection. For David could not be spoken of here: "he is dead and buried, [and remains so, for] his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne. He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."—(Vs. 29—31.) Pray, sir, what right have you to contradict Peter?

3d. Our Savior took up the life he lay down.—The life of the body was extinct. It was re-animated, or it could not have risen from the grave. If the Professor will adhere to the simple testimony of the Scriptures, he will find himself in a curious dilemma; for Jesus said, "I lay down my life, that I may take it again. I have power to lay it down, and I have power to take it again." (John 10:17, 18.) I suppose he will allow, that Christ's body was the temple of the Spirit. Christ said, "Destroy this temple, and in three days I will raise it up. He spake of the temple of his body." (John 2:19, 21.) Then, the body must be raised.

4th. For what end was "God manifested in the flesh?" "He took on him the seed of Abraham," for "it behooved him, in all things, to be made like unto his brethren, that he might be a merciful and faithful high priest in things near to God, to make reconciliation for the sins of the people." He took on him the seed of Abraham, that he might be a high priest "touched with the feeling of our infirmities." (Heb. 2:16, 17; 4:15.) Is that now his office? "He ever liveth to make intercession for us." Then we have a faithful representative of man proper in our high priest within the veil.

"A cloud received him out of sight," as the veil received the Jewish high priest from the sight of the congregation. When that dispensation ended, "the veil of the temple was rent." So at the end of this, the veil of the heavens will rend. "O that thou wouldst rend the heavens," &c. (Isa. 64:1—4); and bring the joys reserved for thy saints.

5th. But who is coming? The Son of Man. "Then shall they see the Son of Man coming in the clouds of heaven, with power and great glory." If Christ's human nature does not exist, how can the Son of Man come?

6th. Christ is a mediator. "Now a mediator is not a mediator of one, but God is one." (Gal. 3:20.) A mediator is one who reconciles two adverse parties. "For there is one God, and one mediator between God and man, the man Christ Jesus." "The man Christ Jesus is God manifest in the flesh." If only the Divinity of Christ now pertains to him, how can he be a mediator between God and man? and how can he be the man Christ Jesus? The above considerations, alone, prove the resurrection of Christ's body.

JONAS D. JOHNSON.

Worcester (Mass.), Aug. 7, 1845.

## LETTER FROM BRO. JOHN M. SMITH.

Dear Bro. Himes:—Seated in my chosen bower, away from the noisy din of a world-loving and a world-serving community, my thoughts run back to the hour we so happily spent in this blessed

place; and at once a desire arises in my mind to address you a few thoughts.

The present time is truly a fearful moment, upon which the destinies of multitudes are suspended; and, my brother, I do feel that an awful weight of responsibility is rolled upon the Advent people, and especially upon such as are called of God to feed the flock of slaughter. The judgment scenes are just now opening before us, when the books, bearing a faithful record, will develop all that has passed in time. The labor for saving souls now devolves upon a few despised ones; and I am often compelled to cry out, "Lord, who is sufficient for these things?" I see the way hedged up by those with whom we have taken sweet counsel, and with whom we have borne the burden and heat of the day; and even now we would not indulge an unfriendly thought, or breathe an unkind word. We would not prematurely set in judgment upon any brother. We believe many of them sincere; yet sincerity is only a palliative for error. The Lord save us from sincere errors, and self-righteousness, and deliver his children from the extremes into which the enemy is endeavoring to force some of them, whose onward progress, in time past, he has failed to impede. Their motto has been onward, their progress onward; they have desired and labored to keep up with the light—speed has marked their course; and the enemy, failing in his hindering attempts, has turned to and shouted onward, and crowded all speed for the farthest opposite extreme, as the only prospect of bringing them into his coils. A belief that this is of God is sure to give strength to such influences; and in the event, will prove the ruin of many who have come up to the past and present critical moments, which these last days have introduced, immediately preparatory to the battle of the great day. There are also the tall sons of Anak, whose sole object is to sow the seeds of discord and confusion among the waiting, watching people of God. These, and the influences they carry with them, are more effectual in scattering the flocks, and hindering such as would enter, than all the popular organizations combined. They stand in the way, and sternly cry, Away with human sympathy; every family apart; enter into your secret chambers, and close your doors about you, until the indignation be overpast; and a score of other misapplied Scriptures (and, by the way, if such would practice according to their own teaching, and shut their doors close, they would be doing less mischief abroad), which, so far as they can be made to bear, become stumbling-blocks in the way. I make an allusion to these things, and have occasion to do it from passing circumstances; they are rebukable, and the Lord help his servants, in all long-suffering and kindness, to hold up the truth, that error, in all its multifarious forms, may be exposed, and made to take refuge in the dark abyss from whence it emanates. He who breathed compassion upon the thief on the cross, while in the agonies of expiring nature, will yet save all that will come unto him. The invitation should be sounded to-day, "The Spirit and the Bride say, Come; and let him that heareth say, Come; let him that is athirst come; and whosoever will, let him take of the waters of life freely." The eleventh-hour laborer received his penny; and has not the Lord now a right to do as it pleaseth him with his own? Yes, verily; and the great commandment is yet in force, "Occupy till I come." "Lo I am with you even unto the end." Praise the Lord for this blessed promise, and the verification of it with which he is cheering the hearts of his children in Southbridge.

The dear sister, of whose conversion you was informed when you visited this place, proves, thus far, an example worthy of imitation. She had never been indoctrinated into any Advent theory; she had read very little, and thought less. She came into our meeting for the express purpose of gaining some point, which she could make the subject of ridicule. The Lord met her there, and, glory to his name, changed her levity into serious-



ness, and, as I believe, has adopted her an heir of immortal glory.

The next Sabbath after you was here, we had a good season. The Stutbridge brethren were with us, according to previous arrangement. During the intermission, we repaired to the river's bank; when our sister, with a firm step and unflinching confidence, declared by her submission to the solemn ordinance of baptism, that she was the Lord's, and would be his for ever. Immediately after the administration of the ordinance, while yet standing in the water, she extended her arms, and addressed the crowd standing around, with an ingenious, yet touching exhortation, of considerable length, which showed, by the moistening of many a cheek, that sympathy's fountains were not yet dried up.

In addition to the case above alluded to, we have to bless the Lord that his good Spirit is moving amongst us, giving fresh trophies of his grace; and we expect, God willing, next Sabbath to baptize two or three more. Others are enquiring whether these things are so, and seriousness is settling upon some minds which have hitherto remained untouched.

We have occasion to bless the Lord that he sent Bro. Himes this way; or rather, that he condescended to come with him. I am satisfied that good was done; a happy influence was felt upon the minds of those who came to hear, and a general desire pervades the minds of those not trammelled by sectarianism, to hear further on this matter. I believe that a meeting, continued for days, would be instrumental of great good.

Yours, dear brother, waiting for the Lord,

JOHN M. SMITH.

Southbridge (Mass.), Aug. 13, 1845.

If necessary, we will try to have a Conference after the meeting at Square Pond. We hope to see Bro. Smith there.—ED.

## The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, AUG. 27, 1845.

### The Seven Churches of Asia.

This portion of Revelation has been the subject of many contradictory views; and has furnished a theme for the exercise of many fanciful minds. Some suppose, that what is written in the Apocalypse on this subject, has respect solely to the seven churches of Asia, expressly enumerated in the text. Others suppose, it has reference only to seven successive periods under the gospel dispensation, each of which, in its order, corresponds with one of those respective churches. Others suppose it applicable only to seven classes of characters, ever existing in the church.—Others suppose it has reference, primarily, to the seven churches, and that they are respectively typical of the seven ages of the church. And others regard it as referring to several periods in the church, only that two or three of the churches are contemporaneous in the last period. This last view, however, is hardly worthy of consideration; for if two or three of them could be contemporaneous, all of them might be, and it would destroy the argument which has respect to successive periods.

Our view of this portion of the Apocalypse is, that it has respect, primarily, to the seven churches of Asia, the peculiar characteristics of each being symbolical of seven periods in the Christian church; and also that, in all these periods, the characteristics of each church are more or less apparent.

That this has reference, primarily, to the seven churches individually referred to, is evident from the exact fulfilment of the prophecy, in the subsequent history of those churches, which renders it difficult of a successful contradiction. And that it has respect to

seven periods in the history of the church, Bro. Miller has too triumphantly shown to render enlargement on this point necessary. Those churches must, therefore, be typical of the seven periods. The exposition and application of this passage, as given by Mr. Miller in his lectures, is the only one devoid of difficulties, that we have seen; and we recommend a careful re-perusal of it, as an effectual antidote for all the fanciful expositions which have subsequently been given. We now come to the other feature of the text—its applicability to different classes of believers, in all ages of the church.

With this view, we shall have respect only to the present period.

1st. The church of Ephesus—i. e. *desirable*—typical of the first age of the church. The works of the church of Ephesus were known of God—their labor, and patience, and their hatred of all evil. It is not too much to hope, that God still has a faithful few of this class. As in the days of the early church, they had tried many who called themselves apostles (i. e. sent of God), and found them liars; even so have many now, on trial, been proved liars, having come with their new messages and revelations, claiming that God sent them. But God says he has somewhat against the church of Ephesus.—They have left their first love! Let all such heed the exhortation—"Remember therefore from whence thou art fallen, and repent, and do the first works!" Unless they do this, God will quickly come, and remove the candlestick out of their place.

2d. The church of Smyrna (*myrrh*), typical of the church from the days of the Apostles, to the time of Constantine. The works of this church also commended them to God. They had tribulation and poverty—but were rich in Christ. Has not God now a company of such! They had to suffer the blasphemy and abuse of those who claimed to be Jews, but were of the synagogue of Satan. So are these now despised and smitten by those who claim alone to possess the favor of God, who are in the bonds of iniquity. Let those who are faithful, fear none of the things they may be called to suffer. God will give a crown of life to all who are faithful unto death.

3d. The church of Pergamos (*elevated*), typical of the church for two hundred years, from the time of Constantine. These held fast the name of Christ, and did not deny the faith, or shrink from being known as his followers. This is also true of many now in this time of trial. God has still a goodly number of chosen ones, who will not shrink from being known by the despised name of Adventists, which literally signifies, *Christians looking for their Lord*. But God has a few things against this class. There are those among them who hold to the doctrine of Balaam, and endeavor to mix up Christianity with the world. There are also some who hold to the doctrine of the Nicolaitanes, or believe in *spiritual wives*. Let all who hold to such abominations remember, that unless they repent, God will come quickly, and fight against them with the sword of his mouth.

4th. The church of Thyatira (*a sweet savor*), typical of the church, from the fifth to the tenth century. The true Christians of this age were distinguished for their works—charity, and service, and faith, and patience. God has now his chosen ones, who are faithful in every good word and work, patiently waiting for the Lord. But God has a few things even against these! They suffer "that woman Jezebel, which calleth herself a prophetess, to teach and seduce" the servants of God "to commit fornication, and to eat things sacrificed unto idols." All ages have been troubled with those who have called themselves prophets and prophetesses, and have claimed to teach, but whose teachings tended to the flesh. Such has been the tendency of some who have claimed to be sent of God at this present time. But we learn by the text, that God

makes his children responsible for suffering such to teach. God requires that they should not be permitted to seduce his servants. Although such have space given them to repent, yet the language of Revelation is, "and she repented not." The danger is, that such will become so self-righteous, they will not sit at Jesus' feet to learn of him, and, therefore, they who thus teach, and those who sin with them, are to be cast into great tribulation,—except they repent of their deeds."

5th. The church of Sardis (*a song of joy*), typical of the true church, from the tenth century to the Reformation. This church symbolizes a class of professed Christians, who have a name to live, and are dead, or ready to die. How many such there are—their lamps just going out! The Lord says of such, "I have not found thy works perfect before God." They are forgetful of the glorious truths to which they have listened, the evidences that have been presented to them, and are in danger of losing their hold of eternal life. Reader, listen to the admonition of Jehovah.—"Be watchful, and strengthen the things that remain, that are ready to die." "Remember how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." The great body of this class, it is to be feared, will not repent. But the Lord assures us that he has "a few names even in Sardis, which have not defiled their garments;" who will walk with him in white. Let all such strive to overcome, that their names may be confessed before the Father and his angels.

6th. The church of Philadelphia (*brotherly love*), typical of the church, from the Reformation to the French Revolution. Those corresponding to this class have a little strength: they have kept the word, and have not denied the name of God. While an open door is set before them, that none can shut, they are willing, like the church of Pergamos, to be known by those appellations, which most emphatically signify their looking for and hastening unto the coming of the day of God. Like the church of Ephesus, these are also troubled with false teachers, who say they are Jews, and are not, but who do lie, who will be made of the synagogue of Satan. Those who have kept the word of God's patience, will be kept from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

7th. The church of the Laodiceans (*or, just men*), typical of the church since the French Revolution.—This class pride themselves greatly upon their strict integrity, and outward deportment; but they have not heart-felt devotion to God. They are luke-warm—neither cold or hot. While they are wretched, and miserable, and poor, and blind, and naked; they fancy they are rich in faith, increased in spiritual goods, and in need of nothing! Awful delusion! God has said of such, "I will spue thee out of my mouth!" Yet God gives even these a space for repentance, if they will be zealous and repent. And he counsels such to buy of him gold tried in the fire—that they may have true riches, and white raiment, that they may be clothed with the righteousness of Christ, and anoint their eyes with eye-salve, that they may see. The Lord will rebuke and chasten as many as he loves. O let them heed the exhortation to repent; for the Lord standeth knocking at the door; and he says, "If any man hear my voice, and open the door, I will grant to sit with me on my throne."

Reader, to which of these classes do you belong? See to it, that the Lord does not have somewhat against you. If you have labor, and faith, and patience, and have not fainted,—if you cannot bear those that are evil, and have found those liars who say they are apostles, and are not,—if you hate the deeds of the Nicolaitanes,—if you have endured tribulation and



poverty, and the blasphemy of those who say they are Jews, but do lie,—if you hold fast the faith and name of Christ,—if you have not defiled your garments, and have kept the word of patience;—you are also to see to it, that you do not leave your first love, that you permit none to cast a stumbling-block in the way of any, nor suffer those to teach who are symbolized by “that woman Jezebel, which calleth herself a prophetess,” that you do not leave your watch, nor let your works be found imperfect before God, and that you be neither cold or hot, nor fancy yourself rich in faith, when in need of all things. If in any of these things you come short, repent and do the first works, and strengthen the things that remain, that your candlestick be not removed out of its place; but that you be made a pillar in the house of God, to go no more out.

### Mr. Miller, the Minister, and the Infidels.

In '41, Mr. Miller visited Waterford, N. Y. After he had delivered several lectures, the Congregational minister in that place called on him one morning, with his deacon, and said he wished to ask him a few questions. In a few moments, five other gentlemen called in and took seats in the room. Mr. M. told him he might ask any question he pleased, and he would answer in the best manner he could. The minister accordingly asked him some twenty questions, each one of which Mr. M. answered, by quoting a text of Scripture. He then thanked Mr. M. for his politeness, and acknowledged that he had answered him fairly; but, he said, he did not believe his doctrine. “What doctrine?” said Mr. M. “Why,” said he, “I don’t believe God has revealed the time.” Mr. M. told him, that if he would answer three questions, he would make him acknowledge that God had revealed the time of the end. The minister replied, that he did not come there to answer questions. One of the gentlemen present then enquired of the minister, why he would not answer? He said he did not come for the purpose of answering questions, and did not choose to do so. The gentleman then said to him, “I have disbelieved the Bible, but have been one of your principal supporters many years; and when Mr. Miller has answered so many of your questions, if you will not let him ask you three, I can pay you no more of my money.” He added: “I have seen more evidence in proof of the Bible, in the few lectures I have heard from Mr. M., than in all the sermons you have ever preached.” “Why,” said the minister, “how does Mr. Miller prove the truth of the Bible?” “By the fulfilment of prophecy.” “And do not I prove it in the same way?—do not I show how all the prophecies in reference to Christ were fulfilled in him?” “Why, yes, you do that; but you have never shown that those prophecies were written before Christ; and it is very easy to write a history. But Mr. M. has shown us how the prophecies are being fulfilled in our own day; he has shown us how the history of Napoleon is a perfect fulfilment of prophecy; and I know that that prophecy was written before the time of Napoleon.”

The minister and his deacon retired. The gentleman then turned to Mr. Miller, and said, that he and his four companions were infidels, that they had attended his lectures, had become quite interested, but had very curious feelings, and wished to know what ailed them. Mr. M. enquired whether they would attend any more of his lectures? They replied, that they should lose none of them. “Well,” said Mr. M., “I think I will not tell you what ails you; but if you will give close attention during the week, I think you will find out.” They attended his lectures, and before the end of the week, they were all on the anxious seat; in a few days they were converted to God, and a glorious work followed.

At a fire in Elm-street, the evening of the 16th inst., two men were killed by the falling of the ruins.

### War with Mexico.

The columns of the press are more or less filled with speculations, on the probability of a war with Mexico. That this country and Mexico occupy a belligerent attitude, it is in vain to deny; or, that the position assumed by Mexico is virtually equivalent to an actual declaration of war. The great question of interest is, to what extent will the war spirit be carried? There are so many points to be considered, that this is a question not easily solved.

In the Texas question, the United States have offered Mexico a most grievous insult. Will Mexico brook it? Mexico is in trouble at home, weak in men, in money, in credit; destitute of an army or navy, she has been unable to subjugate even the few thousands in Texas. Besides, she is in the awkward predicament of having offered Texas its independence; so, that she cannot war on the pretence, that Texas is a part of Mexico, with so good a grace as she otherwise might.

The European powers are looking with a jealous eye to the extension of American territory; and would gladly lay hold of any excuse to chastise this country. But, as both England and France have acknowledged the independence of Texas, they cannot object to a union to which Texas consents. There can, therefore, be no pretext for their interference. Besides, the European powers are exceedingly fearful of any agitation in their own countries, that shall enlist the sympathies of their own down-trodden millions. They would, therefore, prefer to look on as idle spectators.

On the other hand, the Mexicans are a ruthless race, and may not always be governed by considerations of policy. The boundary line between Mexico and Texas is also unsettled, and would be difficult to satisfactorily adjust.

Notwithstanding the weakness of Mexico, it is in her power to exceedingly harass our shipping, and injure our commerce, by granting letters of marque and reprisal to all who will sail under the Mexican flag. Multitudes might be tempted with such opportunities, and also foreign vessels enlisted. This, however, would be contrary to the law of nations; and all found with such letters under that flag, unless a majority of the crew were from the nation at war with us, would be liable to suffer for piracy. The present prospect is indicative of a border warfare, and predatory sea excursions; but how long it would take to make this general, the Lord only knows. If foreign powers should interfere, the difficulties might be adjusted; but whether they will, is only problematical.

In view of all the considerations that cluster around this question, it is very difficult of solution. The womb of time can alone unfold the future. It may be, that the gathering clouds which darken the horizon, may again be dissipated, like others before them, before the last dark storm shall madly lower; but it may be, that these are the precursors of that horrible tempest, which shall overtake the inhabitants of the world.—The righteous need fear none of the things that are coming on the earth; but a direful storm must soon fall upon the heads of the wicked.

War is a deadly evil. Husbands' and fathers' blood, widows' and orphans' tears, have drenched the earth at its mandate. Rivers of ink could not express the deep-told horror, and heart-rending anguish, that have been thereby caused. The bones of myriads have bleached upon the plains of battle; the beasts and fowls have fattened on their flesh, the earth has drunk their blood, while the dying groans of murdered millions have ascended to heaven. Such scenes should make angels weep; but men will madly rush on, regardless of the sighs, and groans, and blood, and floods of tears, and death, and burning cities, that follow in its train. War is insatiable; and the crimson monster may stalk abroad, demanding victims from our very midst.

But soon, we have reason to believe, the last battle

will have been fought; and then, man will learn war no more. May God hasten the glorious day, in his own appointed time.

### Scriptural Expositions.

A brother wishes for an exposition of the following texts:—

Isa. 16:14—“But now the Lord hath spoken, saying, Within three years, as the years of a hireling, and the glory of Moab shall be condemned, with all that great multitude; and the remnant shall be very small and feeble.” (a.)

—21:9—“And behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he has broken unto the ground.” (b.)

—16:—“For thus hath the Lord said unto me, Within a year, according to the years of a hireling, and all the glory of Kedar shall fail.” (c.)

(a.) These three years, says CALMET, are mentioned from the death of Ahas (see chap. 14:28), and end the third year of Hezekiah, three years before the taking of Samaria by Sennacherib. This conqueror did not ruin Moab so completely as not to leave a man in the land; the final desolation of Moab was reserved for Nebuchadnezzar, five years after the taking of Jerusalem.

(b.) The word “chariot,” in this text, signifies any kind of vehicle, or a rider on a horse. The prophet has here evidently brought to view the overthrow of Babylon, by the Medes and Persians. The prediction is called “The burden of the desert of the sea,” which is indicative of the country about Babylon. It was originally rescued from the overflowings of the Euphrates, and has been again desolated by it. The chariot with two horsemen, are evidently the same as brought to view in the 7th verse. Dr. Clark thinks, there being two, may denote the two parts of the nation—the Medes and the Persians.

(c.) Kedar is a country extending into Arabia Petra, and towards the Euphrates; and is the country afterwards known as the country of the Saracens. The year when the glory of Kedar was to fail, dates also from the year that Ahas died, when this burden was. This was a part of the burden of Arabia, once so mighty, but now so diminished, and her glory departed.

¶ “Any news from ‘J. Q. A.,’ the Infidel that was, the Millerite that is, and the former publisher of the Boston ‘Investigator?’” asks the editor of that paper. He adds:—

“We received a letter last week from a friend, who is well acquainted with Mr. Adams, the former publisher of the *Investigator*; who knew him when he lived in this city, and who resided with him in the same town in the West for several years, and until Mr. A. left it. He writes us, in answer to our enquiry, that he is not certain where Mr. Adams is now, or what he has become, but that last winter Mr. A. was living in New Orleans, working at the printing business, and still an Infidel. By referring to our files, we perceive that the first charge made by the *Advent Herald*, of Mr. Adams having been converted to Millerism, was in the beginning of last December. The fair inference, therefore, is, that at the very time the Millerites were claiming their new convert, and disputing with us about their prize, the convert himself was quietly at work sticking types, as we are this blessed moment, and thinking, no doubt, more about his wages than sounding the ‘Midnight Cry,’ or going out to ‘meet the Bridegroom.’

“Finally, if this should meet the eye of Mr. Adams, he is earnestly requested to send us a letter on the subject for publication, and so put an end to a dispute, which bids fair to be as interminable as a Florida war.”

We have nothing more to say on this point. If the publishers of the “*Investigator*” are confident that Mr. Adams, the former publisher, is at work at his trade in New Orleans, we will recall our reference to him as a converted Infidel. As the one who represented himself to us as the former publisher of that paper, has furnished us with no evidence of that fact,



not even his simple statement in writing, we can do nothing less than acknowledge our mistake,—until we shall be furnished with such evidence.

We have seen Mr. Adams, and he has several times promised us a letter; but it does not come.

□ We still receive copies of the "Gospel Standard," returned to our address, subjecting us to postage. Why is this? Do not Post Masters know, they should only be returned to the "Standard" office!—How access has been had to the names of so many of our subscribers, is still a mystery to us. We again ask, upon what principle of justice are our subscribers thus compelled to pay postage? Our subscribers complain to us, that they are subjected to postage on that paper, after they have repeatedly returned them to the publisher. That, however, may be accounted for by a notice in the "Standard," stating, that those who do not want that paper, must get the P. M. to write, as they say—

"Without observing these directions, your papers will not be stopped, as we shall not take return papers from the Post-office, because of the postage we are subject to."

If they will not be chargeable for the postage on their own return papers, upon what principle of justice do they continue to subject others to postage on the same? We take from the office all papers that are returned to us.

### Not "Millerism."

We have received a number of the "Providence Gazette," detailing an account of the arrest and imprisonment of certain "crazy-headed men and women, who have embraced" "Miller's doctrines," &c.

We are willing to bear any disgrace which may be heaped upon us, for looking for the Lord, loving his appearing, or for endeavoring to lighten others on the evidences of the Advent near. But we are not willing to be identified with those who suffer only for their faults. Now, it is very unjust to class such proceedings, as are presented in that paper, under the head of "Millerism;" for this class of persons have not only forsaken the ground Mr. Miller occupies, and act in direct violation of his most solemn injunctions, but they denounce Mr. Miller and his associates, as being on the road to perdition. These persons have gone out from among the Adventists, deny that they are of them, and in many places, they refuse admission to their meetings to any one who sympathize with Mr. Miller. Will the "Gazette" learn to make a distinction between these Anti-Millerites, and those who accord with the views of Mr. Miller?

□ Bro. L. B. Coles remarks, when "a man finds himself on the wrong side" of a river, has crossed "over," and taken "up the bridge after him," "let no opponent be so ungentelemanly or unchristianlike, as to keep urging his former opinions as an offset against his present views."

It is in accordance with the laws of polemics, to present one's own former arguments as an offset to his present, so long as his former arguments are unanswered by anything he has subsequently advanced. We know it is embarrassing to meet one's former arguments, if they bear against one's present position—particularly when they are unanswerable.

To CORRESPONDENTS—The "Review of H. W.," by "A. R. B.," would be very appropriate, if it could be published in the paper in which the sermon reviewed appeared. But it is inappropriate to this paper, as our readers would have no opportunity to read the sermon referred to—and there are no extracts from it sufficient to give the argument.

We have a long list of communications on file, which will appear in due time. We have so many correspondents, that they will have to exercise a little patience with each other. We wish to impress upon all who write, the necessity of brevity.

### Exposition.

Rom. 6:1-11: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid: how shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with him: knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

In examining this passage, the context guides us to the conviction, that there were persons in the age of the Apostles (as there have been since), who preached the doctrine of grace and maintained, that if the salvation of man were the result of the unmerited favor of God,—if they were born of Him,—and if the whole economy of salvation were not of works, lest any man should boast,—then, man must be at liberty to walk after the desires of his heart,—he might violate the Divine law without incurring danger. In short, these persons presented the doctrine of grace, and were the practical Antinomians of the first century. The Apostle proceeds to refute their mischievous theory and practice, by the following arguments:—

1st. The disposition to lead a sinful life, cannot be said of believers, because they are "dead to sin."—Sin has not the charm for them, which it once possessed—they "hate evil." Verse 2—"How shall we that are dead to sin, live any longer therein?" As the man who literally *dies*, has no more a participation in the interests, pursuits, or pleasures, which belong to this world,—so he, who has been "created in Christ Jesus unto good works," who has "been raised up together with Christ,"—who has put on the new man, created in righteousness and truth, after the image of Him who created him,—such an one has now divine hopes and objects of pursuit,—he cannot delight in that which his Savior hates, and therefore will not practice iniquity, like those who are "without God and without hope in the world."

It may be proper to remark in this place, that the Apostles, when they describe the renewal of the heart to righteousness, the condition, exercises, and history of Christians, employ language drawn from the present history of Christ. Thus Paul describes his troubles on every side, by a reference to the death of Christ, &c. 2 Cor. 4:10—"Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." So we find the resurrection and ascension of Jesus, used to indicate the regeneration of the saints—the new life which they live, and their hope of future glory. Eph. 2:1, 5, "And you hath he quickened, who were dead in trespasses and sins. . . . Even when we were dead in sins, hath quickened us together with Christ." Col. 2:11, "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Other instances of this application of language by the Apostle, will readily occur to those who are familiar with the New Testament.

2d. The second argument, or rather, illustration, of the Apostle, is drawn from the baptism of believers, and the truth which is signified by that ordinance. V. 3—"Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?" In every comparison, there is a point of resemblance.—Now, what is that point in this instance? "Believers," says the Apostle, "have died unto sin." Hence, there is a reference to death in the comparison. But believers are not only delivered from the power of sin, or, in other words, they not only die to it—but after this death, they live a new life—they are raised up. As he who rises from the grave, enters a new life, so the believer is raised up, quickened (made to live) together with Christ. Colos. 2:13—"And you, being dead in your sins and the uncircumcision of your flesh,

hath he quickened together with him, having forgiven you all trespasses." Hence this exhortation (Col. 3:1), "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Now, then, death, burial, and the resurrection, constitute the point of resemblance. Literal baptism, or *immersion*, and the subsequent *emersion*, offered the Apostle the illustration of his idea.—Should it be urged, that the term *baptism*, in the passage before us, refers to an influence of the Holy Spirit, it may be replied, that such an influence as renews the soul, is the very resurrection—or quickening itself; and it is not to be supposed, that the thing itself, which is to be illustrated, can be employed for an illustration. The language of the Apostle is, "were baptized into (his) death." This language is explained by changing the word "baptized" for "planted," in v. 4: "Therefore we are buried with him by baptism into death: like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Hence, "into death" is equivalent to "in the likeness of his death." The Apostle has, in another case, compared the burial and resurrection of the body to the *sowing* and germination of grain. (1 Cor. 15:35.) If the inspired writer has employed this ordinance as emblematic of death, burial, and the resurrection, it would seem obvious, that the *act* must have some resemblance to the momentous facts which it symbolized. We are familiar with the argument employed in 1 Cor. 15, by the Apostle, when he refutes the erroneous opinion, which had some currency in the church, that there was "no resurrection of the dead." Among the proofs which he adduces, we find this one (v. 29)—"Else what shall they do, which are baptized for the dead—*hyper tin nekron*—if the dead rise not at all." Now, the preposition *hyper*, is often used with the signification "in respect," "in relation to." (See the Greek of 2 Cor. 1:6-8.) If in baptism (as practised by the Church in the Apostolic age), the subject was buried beneath water, and then raised up, we see at once why it could be referred to in proving the doctrine of the resurrection. "Believers are buried in water, and raised up." Why is this done? What truth is exhibited in the action? The fact, that though the body be "sown in weakness, it shall be raised in glory."—The obvious inference from the Apostle's allusion would be this: "If, as some of you say, the body is not to rise, what significance is there in that ordinance to which you have submitted—an ordinance which evidently points at a resurrection?" But as there is a literal resurrection of the body—so we find the same term (resurrection, being quickened, and raised up) employed to indicate that moral change, without which we can never see the kingdom of God. *Death* is employed to represent the condition of the unconverted sinner; hence, by a very natural process of thought, when he is converted, a restoration of life—a resurrection—is employed as the appropriate emblem for the change which has been wrought in him, and for the condition in which he now lives, enjoying the favor of God. Col. 2:12—"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Rom. 6:4—"Therefore we are buried with him by baptism into death (i. e. into the likeness of his death), that like as Christ was raised up from the dead by the glory of the Father, even so we also (i. e. those who have been made alive unto God through Jesus Christ our Lord, v. 11) should also walk in newness of life." Verse 6—"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." This verse may be paraphrased thus:—"We know that our former sinful disposition has been put to death. Through the law we are dead (have died), to the end that we might live to God. (Gal. 2:19.) We are crucified unto Christ (when the commandment came sin revived, and we died), nevertheless we live, yet not we, but Christ liveth in us; and the life which we now live in the flesh, we live by the faith of the Son of God, who loved us," &c. From the fact, that believers are one with Christ, members of his body—the sinful disposition of their hearts is regarded as having been crucified, when Christ bare their sins in his own body on the tree. The obvious point of comparison here is *death*. Christ dies—man dies to sin; but as the death of Christ is effected by crucifixion, so the death of the old man in the saints, is figuratively termed a crucifixion.

Pursuing his illustration, the Apostle says, "For he that is dead is freed from sin." It is obvious, that the reference here is to sin committed *here*, on the *earth*. Verse 8—"Now, if we be dead with Christ, we believe that we shall also live with him." In other words, "Christ was once offered to bear the sins of



many"—"the chastisement of our peace was laid on him"—but being risen from the dead, he is no longer a sufferer. His saints are *one with him*; and as his resurrection was an entrance on a new and glorious life, death hath no more power over him,—so that believers being dead to sin, and risen to a new and holy life, will live with him, or live to God, and in the end will be perfect in him, at the resurrection of the just. Verse 11—"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." As a motive to holiness, remember ye have died with Christ, ye have fellowship with his sufferings, having been quickened together with him—in view of the incorruptible inheritance—recollect, you are bound to glorify God with your bodies and spirits, ever recollecting, that this great salvation is through Jesus Christ our Lord.

## Communications.

### LETTER FROM BRO. T. COLE.

Dear Brethren:—I have, for several weeks, thought of writing something to you through the "Herald," but sickness and death in my family have occupied so much of my attention, I hardly knew how to express my views, until I read Bro. Brown's article, in last week's "Herald." I found my feelings so fully expressed, that I wished to endorse it as my own. I have thought much, of late, on the importance of being like Christ, in temper and disposition. If all professing Christians were more anxious to possess and retain this humble, gentle, and kind spirit, and manifest it to the world, and less anxious to weigh and measure others by the tests of mere opinion, we should see more of the work of God, and our Heavenly Father would be more glorified. We have heard much of late about present truth, and meat for the household. I know of no truth more important, nor any better meat, than that we be filled with the spirit of our blessed Redeemer, and bear its fruits. I must confess, that those who embraced the new tests, and new truths, (as they are called,) during the last eight months, have exhibited but little that bears even a resemblance of the spirit of Christ, or to its fruits. I heartily rejoice, that our dear brethren generally, who have not embraced these errors, are settling deeper and deeper into the love and spirit of God, and growing stronger and stronger in faith and hope, that the promise made to our fathers will soon be fulfilled. O, Lord, help thy poor servant to glorify thee.

In hope,  
Lowell (Mass.), Aug. 20.

TIMOTHY COLE.

### LETTER FROM BRO. C. DUTTON.

Dear Bro. Himes:—The "Midnight Cry," afterward "Morning Watch," has been a messenger of peace to my soul; and now, since it has been attached to the "Herald," the latter is a welcome visitor.

We have passed, and still are passing, through great trials. The doctrines advocated by some, that probation is ended, and the door of mercy closed, and other notions that these views lead to, seem to me to be most damning in their influence. They take away the sympathies of those that embrace them from each other, and from everybody else. But in the midst of all this, the Spirit of the blessed Master has been with us, and still is with us, and will be with us to the end. I feel anxious to have those great land-marks kept in view, and those great truths that have been made "plain upon tables," still heralded forth. Who will keep these truths before the world? It is evident who will not—those who are preaching the return of the Jews, and a temporal millennium; those also that are saying Christ came last fall as Bridegroom, will not. But the truth will prevail.

We continue our meetings at Talman Hall. Bro. Robinson, from Cleveland, O., has been with us a few weeks. Our meetings have been very well attended; and we have profited under the preaching of the word. Bro. Robinson spoke to a large and attentive audience on Washington-square, last Lord's day a week, in answer to Professor Bush's views on the resurrection of the body. His arguments were Scriptural and powerful.

O let us all be ready and waiting, that when "He who is our life shall appear, we may appear with him in glory." If Professor Bush gets into glory, he will believe in a literal resurrection of the body. Amen.

Yours truly,  
CARLOS DUTTON.

Rochester (N. Y.), Aug. 12, 1845.

### LETTER FROM BRO. A. COX.

Dear Bro. Himes:—I am very glad to hear, that there is yet a goodly number standing firm on the old ground. I was a partial believer in the Advent before

Bro. Litch came here; but under his preaching, was confirmed in the truth, and I am still looking, waiting, and loving the glorious appearing of the Lord. Although I have had papers sent from all quarters, containing assertions that the door of mercy is closed—the Bridegroom come—Christ come spiritually, &c., I remain unmoved; such views are vain.

Brethren, are we all ready for the scenes of the great day! Are we prepared to escape the indignation, when the last vials shall be poured out! O, sinner, escape for your life! flee, for the great day of his wrath will soon come, and who will be able to stand! O, flee to the out-stretched arms of a bleeding Savior, while there is yet mercy in store; for "the day cometh, that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts."

Yours, in the glorious hope,  
AMOS FOX.  
Stanstead (C. E.), Aug. 12, 1845.

BRO. W. H. FERRALD, writing from Hallowell, says:—

"I have not seen but two of the brethren, having been stopping at Augusta. I know of no Adventist there; I have inquired of several if they knew of any, and they answer me as coolly and as indifferently as though I inquired after a stray sheep. I have conversed with some on the subject of the Advent, and they appear very ignorant indeed. They are so prejudiced against the doctrine, that the moment I touch on a single point of the fundamental principles of the gospel, 'Oh, that's Millerism!' say they. They will not hear anything of the resurrection of the saints, and the restoration of the same to their promised inheritance. It resembles Millerism too much for them—they can't swallow such stuff as that. (I think some of them might swallow a camel.)"

### LETTER FROM BRO. J. W. NAPIER.

Dear Bro.:—My soul has been cheered and edified more by the "Morning Watch," (formerly the "Cry," ) than by everything else written, God's word only excepted. I consider that more light has been shed upon the sacred volume, by and through its instrumentality, than by everything else which I have read or heard of. I profess to believe that the Advent cause is God's own work. And if God be for us, who can be successful in their opposition? Go on and prosper, and may the God of all grace be with and sustain you. I hope, ere long, to hail my beloved brethren Miller, Himes, Fitch, and a host of others of the Advent faith, on the banks of eternal deliverance, in the sunny bowers of undying felicity. O! who cannot bear anything, with such prospects ahead? Pray for me.

JOHN W. NAPIER.

Note.—Our brother will accept our warmest thanks for his past favors, as also for promised aid in future, if it should be needed. We hope the "Herald" will be a welcome messenger.

### LETTER FROM BR. J. P. WEETHEE.

DEAR BR. HIMES:—I am now engaged in a protracted Advent meeting in this place, under prospects of some encouragement. Those who love the appearing of the Savior are gathering, and we hope to have a refreshing season. I have just returned from a preaching tour through Guernsey county, Ohio, and found much interest on the Advent. The whole region is open to a candid hearing. Can no person be induced to come into this region and labor with us? Where is Br. I. R. Gates? Will you please inform him of our desire to have a visit from him or any other one that can be spared. The people in this land will not suffer such persons to see want, while they have means.

Yours, in hope.

J. P. WEETHEE.

Wood Grove, Morgan co. Ohio, July 9th, 1845.

Br. Gates is for the present in Boston.—Ed.

TOPSHAM, ME.—The little band in this place have waded through severe trials on account of the new views and messages; but praise the Lord, a few "stand fast in the liberty where-

with Christ hath made them free," looking for that blessed hope and the glorious appearing of the great God and our saviour Jesus Christ "even at the door." Such a hope as this may trials well endure, and we expect to contend earnestly for the faith once delivered to the saints, until hope is lost in sight.

CLARKSON GOUD.

Topsham, Maine, July 24th, 1845.

### OUR SAVIOR'S "AGONY," Luke xxii. 44.—

"And being in an agony he prayed more earnestly." Let me ask, dear brethren, do we in this scene of manifold temptations in this period of moral darkness on the world, and amid the ten thousand evils to overcome us, do we behold that lovely form of the "Man of sorrows," in his agony? Behold him, in faith, bent on the cold ground at night, amid the pensive stillness of "Gethsemane," the trembling flesh bathed in blood, sweat and tears, while the willing spirit ready to go forward at heaven's command, even unto death—was resisting the awful powers of darkness! What do we hear? Oh, virtues, "strong cry," the Son's obedient voice,—methinks I hear the melting accents echoing through Kedron's Vale,— "My Father, if it be possible, let this cup pass from me, nevertheless not my will but thine be done!" Brethren, this is a glorious example—Jesus did not faint and give up to the enemy, after one effort in prayer—for "He went away the third time saying the same words,"—nor did he yield to the cruel power that sought his ruin; but as the conflict grew more severe, and the sorrows of death filled his soul, "He prayed more earnestly!" Let us, my dear tried brethren, learn of Jesus to endure temptation. Are your temptations great? is your present portion one of "fiery trials?" Remember "Gethsemane;" follow the footsteps of thy Master; "Pray more earnestly" to Him who is "able to save thee (also) from death." His angels he hath made ministering spirits, to give them strength in the hour of trial. Brethren, may we love and serve him more.

We are few in this region, but are generally united in love. Meetings are mostly attended by Advent brethren only. Yesterday, at a neighborhood 16 miles from here, we met, and saw much of the goodness of the Lord displayed in our midst. Sinners wept, desiring us to pray for them; and backsliders resolved to return to Christ. We hope the Lord's work will go on.

Yours, in hope of glory.

GEO. W. BURNHAM.

Greenville, N. Y., Aug. 4, 1845.

### Foreign News.

By the arrival of the "Cambria," we get but little news of interest.

The Overland Mail from India and China reached London on the 30th ult. They were brought to Malta by the "Iberia," and the dates are respectively, from Bombay, to 20th June, Calcutta, 9th June, Madras, 11th June, and from China, to the 6th of May.

The Cholera has been very prevalent in Bombay and Poonah, and has raged in Lahore fearfully.

The political news is not of importance. The Governor-General remained at Calcutta, but was expected to move in October to the north-west provinces, to reduce the Sikhs to order. From China, we learn that a riot had taken place at Victoria; it had been suppressed without difficulty. The troops had been withdrawn from Kolungsoo, in accordance with terms of our treaty, and the Chinese had taken possession. The mate and gunner of the "Ariel," which had 100,000 dollars on board, had attempted to seize the vessel, but were defeated; in the conflict, the mate was killed, and the gunner wounded. The Bombay market had a favorable appearance for imports.



SPAIN is still feverish and unsettled. At Tarragona the troops were attacked by the mob, and the soldiers had to fire in their own defence. The conscription was the cause of the riot. The new system of taxation has met with fierce opposition in various provinces. The Ministers were about leaving Madrid to meet the Queen at Saragossa.

GREECE.—The accounts from Greece represent the country as being overrun by robbers. Assassinations were frequent. M. Petsali had been murdered in front of his own house, and the dwelling of the Receiver-General had been broken into and plundered. A large booty—47,000 drachmas, public money—was carried off by the rascals.

TAHITI.—There is likely to be more trouble at Tahiti. The French having refused to permit the English frigate Talbot to communicate with the shore, unless her commander would consent to salute, not only the French flag, but the flag of the Protectorate, which the French have established in that island; the real object being, no doubt, to prevent General Miller, the English Consul-General for the islands of the Pacific, who was on board the frigate, from landing to assume his Consular duties. Admiral Seymour was expected to proceed from Callao to Tahiti, in the Collingwood, of 80 guns, to demand an explanation of this unfriendly act on the part of the French authorities.

SYRIA.—Letters from Alexandria, dated July 20, state that the Emmetze arrived there at a late hour, on the previous night, from Beyrout. Matters appear to assume a more favorable aspect in Syria. Lebanon is tolerably quiet. Some murders have been committed, but it is hoped the disastrous affairs that have so long disturbed the peace of the country will soon be arranged.

## THE HERALD AND WATCH.

BOSTON, AUG. 27.

THE STATE OF THINGS, where we have travelled for the few weeks past, is as encouraging as we could expect in this time of trial. In Providence, R. I., our meeting was well attended, and had a tendency to cheer the hearts of the saints. Bro. E. Burnham assisted us in the service. His sermons were excellent. He is awaking to the work. This is what all should now do; for this is no time to sleep at our posts. We should "awake to righteousness and sin not." Bro. Fassett is doing well with the tried band at Providence.

Our meeting at Portland, Me., was much better than we could have expected, after such a desolating flood of error as has passed over them. A goodly number remain firm in the faith of the Advent, who are not moved away from the hope of the gospel. Bro. L. Osler is now laboring with them to good acceptance. Some who have been in error, have been restored.—By a spirit of kindness, we trust others will be brought back.

Some ministering brethren, and others, were present from the adjoining towns. Among them was Bro. Stinson, of Gardner, Me. He has recently taken a noble stand for the Advent cause. He is a man of excellent character, and manifests the spirit of his Master. We have much to hope from his valuable labors and counsels in Maine.

We met and spoke to good congregations in Springfield, Mass., Hartford, and Middletown, Ct., on the 13th, 14th, and 15th inst. We were much cheered by the aspect of things in these places. The cause is on the rise, and sound principles are triumphing.

On the 17th, we lectured at the Tabernacle, Boston, three times. The congregations were large and attentive. There is a good band of brethren in this city, who stand fast in the faith. We have not spoken much of their works, or faith, but they have been abundant in both. For the last two years and a half, they have sustained free public worship at the Tabernacle, at an

expense of near \$2500 per year. It has become necessary now to reduce this expense somewhat; and in order that this end may be accomplished, the Committee have let the Tabernacle, during the week, for concerts, lectures, &c., and retain the use of it on the Sabbath, as usual, for public service. It is now being refitted, and may be opened about the 1st of October. Till then, we shall meet in Washington Hall.

Boston, Aug. 21, 1845.

J. V. HIMES.

Some, who have left the Advent ground, seem to fancy that we are in duty bound to publish all their ever-varying views, which they may at any time entertain in their serpentine wanderings. We publish all we deem will advance the cause of truth; but if we should publish all that others regard as truth, we might be asked to give publicity to many opposite sentiments, and more than could be contained in our humble sheet. When one is in a transition state, we attach but little importance to his views; we require that a man shall have been on one ground long enough to be somewhat settled there. We should prove unfaithful to our trust, were we to permit our paper to be filled with sentiments and reasonings, that would only pervert the mind, and crowd out the truth from our pages. Besides, when we admit error into our columns, we choose to publish the antidote with the bane, that none may be blinded by sophistry and false reasoning.

We have received the 2d No. of Bro. Storrs' "Bible Examiner." Bro. S. says of his lecture on the return of the Jews, lately published in this paper, that he "never approved" it. It was, however, taken down as he delivered it, by one of the best reporters in the country; and was corrected by Bro. Storrs. Since he says it was never approved by him, we have been at the trouble to compare it with the lecture written by his own pen, in the "Bible Examiner"—No. 33 of the "Second Advent Library," and find that the two lectures are substantially the same, that they cover the same ground, and contain the same arguments,—that much of the language is identical, and that where that is different, the same sentiments are advanced. The sermon in No. 33 of the "Library" is, however, much the most full, clear, and conclusive.—If Bro. Storrs disavows that it is a correct report, we will re-publish his sermon from the "Library," so that his former opinions shall be correctly given. We wish to do him no injustice.

CAMP MEETINGS.—We hope that all who may be in any way connected with these means of grace, will realize the necessity of all things being done to the glory of God. While Christians go to pray, there are sinners who go to mock at solemn things. Everything should, therefore, be so arranged, and so conducted, that none may thereby be turned out of the way; that Christians may not be stumbled by needless indiscretions, and that sinners may not be hardened by the inconsistencies of Christians. The most strict discipline, the purest motives, and the most unexceptionable conduct, are necessary, with the blessing of God, to ensure success.

Bro. Timothy and sister Susan Cole, of Lowell, have been called to part with their youngest child, Harriet Louisa, aged 18 months. It died with the whooping cough, after a distressing illness of two weeks.

A disturbance occurred at the Bethel camp-meeting, held by the colored people, in Baltimore County, Md., near Franklin, on the 19th inst. One man was shot dead, and several others severely injured.

Camp Meeting at Newington, Ct. Sept. 9th.

" " at Square Pond, Ct., Sept. 15th.

Conference at Middletown, Ct., Aug. 29.

A Conference is expected to be held at Gardner, Me., or vicinity, on the Kennebec, to commence about the 24th of Sept. Particular notice hereafter.

We will do what we can for the brethren in Frankfort, agreeable to their request.

We shall preach in New York Aug. 27th, where Elder Jones shall appoint.

The Windsor Camp-meeting, noticed last week, is recalled. The brethren who sent the notice were not aware of the other meetings at the time. Many of our brethren have thought, that one good meeting in that part of the country—at Square Pond—would be of advantage to the cause.

A GENERAL CONFERENCE at Bristol, Vt., will commence Sept. 5, and continue over the Sabbath. Brethren and sisters will come up in the name and spirit of the Lord, to edify and strengthen one another in the blessed faith and hope of the gospel.

Bro. Miller, Himes, and others, will be with us, if Providence permit.

P. S. WARNER,  
JAMES BARLOW,  
W. F. ARNOLD,  
EASTMAN CASE,  
J. STEWART.

Committee.

Providence permitting, there will be a grove meeting on or near Pigeon Hill, St. Armand, C. E., the last Saturday and Sunday in September. The design of the meeting is, to do our fellow men good, by a candid presentation of our hope, and the reason of it. Come and see. Ministering brethren are respectfully invited. Friends who may come from a distance, will do well to provide for themselves, as far as possible. St. Armand joins Franklin, Vt. The meeting will begin at 10 o'clock on Saturday morning.

R. HUTCHINSON.

Derby Line, Stanstead, Aug. 18, 1845.

It is expected Elder Thomas Smith, of Vienna, Me., will hold a meeting in the Town House, in Swanville, the first Sunday in September.

Swanville, Aug. 18, 1845. CORNS. MARDEN.

Since the article on page 22, headed "Not Millerism," was in type, we have received a subsequent number of the "Gazette," in which the editor makes the necessary distinction between the Adventists, properly so called, and those who seceded from them, and admits that the disturbance was caused by the latter class.

## Letters and Receipts for Herald and Watch,

TO AUG. 23.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

J. L. Mills, 236 v 10; J. M. Cliffin, 235 v 10; A. W. Brown, 215 v 9; R. Way, end of Watch; J. Cogswell, vol 9—each 50 cts. Levi Allen, vol 9; Mrs. M. Davis, 209 v 9; Dr. A. Flint, vol 10; D. W. Johnson, 244 v 10; E. Peck, vol 10; A. Clapp, 238 v 10 (in full for Watch); G. C. Crane, 236 v 10; J. B. Alecott, end of Watch; J. B. Southmayd, vol 10; J. F. Huber, vol 8 (two copies); H. H. Dickinson, vol 10; Marey Howden, vol 10; J. Hunt, vol 9; H. Robinson, 171 Watch; H. Bidwell, vol 10; D. Blood, vol 8; S. W. Adams, vol 10; J. Ring, 253 v 11; C. Littlefield, vol 10; Capt. Mitchell, vol 10; C. Marden, vol 9; R. Andrews, 244 v 10; A. Lyford, vol 4; J. B. Skinner, vol 8 Watch; F. C. Everetts, vol 10; A. S. Catlin, vol 8 Watch; J. Willard, Jr., 228 v 11; C. Thompson, 244 v 10; L. Lord, vol 10; J. Davis, vol 8; H. D. Gunnell, 209 v 9; Wm. Ashdown, vol 9; C. Houghton, vol 10; Eld. P. Clark, 205 v 9; S. Ashley, vol 8; J. Smith, 227 v 10; A. C. Knowlton, vol 8; J. Webster, 245 v 10; L. A. Lothrop, 227 v 9 (2 copies); T. Percy, 239 v 10; D. Embury, 235 v 10; J. Berry, 225 v 10; P. Orcutt, vol 10; H. Orcutt, vol 10; G. Smuller, vol 10; G. Gross, vol 10; W. Starr, vol 8 Watch; D. Metzgar, 245 v 10; D. Thompson, vol 10—each \$1. D. Hayes, vol 10—\$1 25. J. W. Philbrick, vol 9; R. A. Thompson, vol 9; A. Smith, vol 9; W. M. Hall, vol 10; A. Rice, 151 v 7; Capt. Clewley, vol 10; J. Draw, vol 10; M. Mosheir, vol 10; D. Willett, 131 v 10; H. Hill, vol 8 Watch—each \$2. R. Covall, vol 9—\$2 27. J. Brooks, vol 9 (and vol 8 Watch)—\$2 75. G. Hill, vol 10 (4 copies); S. Goodenow, vol 9; G. P. Maxon, vol 9; A. Fox, vol 9; Mrs. F. Beckwith, 183 v 8; H. Parker, vol 9; A. Thompson, vol 9—each \$3. A. S. Conant, vol 9; O. F. Daland, vol 10; P. Whitcomb, vol 9—each \$4. J. P. Thompson (by J. Litch), vol 9—\$4 25. Joel Smith, vol 10—\$5.

## LETTERS AND RECEIPTS FOR BOOKS, ETC.

A. Tanney; T. O. Smith, \$1 (books sent); A. B. Huntington, \$1 Watch; A. Traveller; J. Wardworth (acc't balnc'd to end v 9); I. H. Shipman; B. B. Dearborn (alteration made); A. Spoor; N. M. Catlin (money rec'd); John Y. Butts; J. Litch, (2, money rec'd); J. E. Sebring; S. F. Bradley; F. S. Adams, \$2; L. Curtis; A. H. Brick; F. G. Brown; C. H. H.; A. Birch, \$2; M. Funk, \$1; N. Buckingham, \$1; M. M. George (money rec'd by Eld. Cole); R. Hutchinson, (money rec'd—obituary had been mislaid, will appear in our next); P. Johnson, \$1.



# THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. X. NO. 4.

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WHOLE NO. 226.

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### THE DOOM OF THE "BEAST."

Rev. 14:11, 12—"And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

O Lord! what glorious songs  
Of new and solemn sound  
From Thy redeemed shall burst,  
And through heaven's vault rebound,  
When on the Mount the Lamb shall stand  
Surrounded by that countless band."

O Lord! on that great day  
May we stand forth confessed  
Among those Thy name who bear  
Upon their brows impressed;  
Who, undefiled by Papal snares,  
Are the Lamb's guileless followers.

O Lord! throughout the world  
The glorious Gospel, see!  
Is preached on every shore,  
A witness unto Thee;  
While forth Thy mandate dread is gone,  
Which tells the doom of Babylon!

O Lord! may we prepare  
Thy judgments to adore;  
For angels of Thy wrath  
Now o'er the nations soar.  
And all who serve the "Man of Sin"  
Shall feel Thine awful curse begin.

O Lord! may we, Thy saints,  
The faith of Jesus keep,  
And to the end endure  
Those trials dark and deep;  
Thus, when "the earth is reaped," may we  
Among Thy ripened harvest be.

O Lord! may we escape  
Thy dreadful anger, when  
The wine-press of Thy wrath  
Is stamped on guilty man,  
And all who love the "Beast" are sent,  
With him, to hell's last punishment!

From the Hope of Israel.

### To the Readers of the "Hope of Israel."

Dear Brethren and Sisters:

Having been instrumental, with many others, in giving publicity, through the "Hope of Israel," to the view, that Christ has come as the Bridegroom, and other kindred sentiments,—and being now fully persuaded, that those views are anti-Scriptural, and detrimental to the cause of truth, permit me, through the same medium, to give you the reasons of my dissent from those views, and the process by which I have been brought back to my previous position.

One year since, we sent forth the "Hope of Israel." Our object was more especially to benefit this State. In this we have been successful, beyond our most sanguine expectations. We have the pleasing reflection, that our labor has not been in vain in the Lord.

The course pursued in our labors is known to our readers generally; with the doctrine we have inculcated, and the sentiments we have endeavored to disseminate. The evidences to prove that the glorified and everlasting kingdom of God would soon be established upon the earth, and the preparation needful to meet the great event with joy and peace have been the theme on which we have loved to dwell. Our whole aim has been to glorify God, and to discharge every duty, as a faithful watchman on the walls of Zion.

We have been, and now are, dissenters from all the corruptions in the Church, all that is unscriptural in its creed and doctrine, tyrannical in its government, or worldly in its practices. We have struggled to maintain a Bible standard—a creed given us by the Lord Jesus Christ, around which the lovers of pure gospel liberty might rally, and enjoy the inestimable privilege of comforting one another with the blessed hope, and glorious, speedy appearing of the Son of Man. It has been a year of peculiar interest to those who are looking for the consummation of their fondest expectations. But during its progress, what a change has come over a portion of the Advent bands! Where is the union of feeling, harmony of sentiment, love one towards another, that once shed their hallowing influences over us, bringing our hearts together, as the heart of one man? In one solid phalanx, we marched towards the promised land. Where are the fruits of the Spirit, once manifest in our midst—the love, joy, peace, long-suffering, and gentleness, goodness, faith, meekness, temperance? Where is that charity, that "suffereth long, and is kind: that envieth not, that vaunteth not itself, or is not rash, that is not puffed up (i. e. proud, self-righteous), that doth not behave itself unseemly, is not easily provoked, thinketh no evil? Where is "the wisdom that is from above, that is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality [margin, wrangling], and without hypocrisy?" Oh, where? If not among those who are watching and waiting for the revelation of the blessed Lord, where can we look for it? My heart is bleeding for the best of all causes. My soul is weighed down to the dust in view of its present state. I have felt, like the prophet, to cry, "Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Often have I wished I "had in the wilderness a lodging-place, for way-faring men, that I might leave my people, and go from them."

Previous to the 7th month, we were united and happy; but a cloud has gathered and burst upon us, pouring its scattering and withering blast in our midst, dividing, and sub-dividing our ranks, causing some to contend for one thing, and some for another; some crying, "Lo! here!" and some, "Lo! there!" A spirit of irritation and impatience has exhibited itself, which is very far from the spirit of the gospel of Jesus Christ. In these remarks, I do not include all; but as a general thing, this is a correct statement of our affairs. It may be said by some, "Let him that is without sin among you, first cast a stone." We write not with such a spirit: the most weighty stone I would cast at myself; for verily I have been guilty in this matter, but not wilfully so. When my eyes first began to open

upon our present condition, it seemed as though despair was written upon my heart with a pen of iron; but, thanks be to God, he has given me a free pardon through Jesus Christ; and he has laid upon me the obligation, of doing all in my power to restore love one towards another. Brethren, my heart is full of Christian, brotherly love to all who love the appearing of my blessed Redeemer. I trust, also, that all my brethren will feel disposed to cast a lenient eye upon my errors, and come to the charitable conclusion, that they were occasioned by that frailty, which is common to erring, human beings, and not wickedly designed. Brethren, rally again for the defence of the great fundamental truths of our hope. Satan well knew he could not mar our peace whilst we were fulfilling the law of Christ, bearing one another's burdens—the strong bearing the infirmities of the weak—while we were willing to deal with our erring brother according to the principles of the gospel. "Although one be overtaken in a fault, ye which are spiritual restore such an one." How? "In the spirit of meekness; considering thyself, lest thou also be tempted." Have we done so this past winter, brethren? Alas! I, for one, plead guilty. I can now see many things I have written and said, that have caused me, for the past few weeks, to drink a cup full of bitter sorrow. But the blessed Book says, "Take heed to yourselves; if thy brother trespass against thee, rebuke him; [and the manner to rebuke is in love, kindness, meekness; and if he repent, FORGIVE HIM. And if he trespass against thee SEVEN TIMES A DAY, and TURN AGAIN TO THEE, saying, I repent, thou shalt FORGIVE HIM." I trust I possess this godlike forgiveness, and doubt not I shall receive it freely from others.

Have these divisions been occasioned by God's word? I answer, no. Of this I am now satisfied; and permit me to offer a few reasons why I believe thus.

1st Those who claim to be in the right, and are teaching that a division must take place in the Advent ranks before the Lord shall be revealed, do not possess the graces of the Spirit; and such division is not in accordance with the rules laid down by the great Head of the Church. I make exceptions, and apply this as the general character. I know in what manner I have dealt with others, who did not coincide with my peculiar doctrinal views. Said the Savior, "Judge not, that ye be not judged; with what judgment ye judge, ye shall be judged; and with what measure ye meet, it shall be measured to you again." So it has been in my own case. During my time of broken-heartedness before God, close studyings of the Word, and earnest cries for light, and divine support and guidance, this unforgiving, unkind feeling, has measured out its judging, cutting-off, condemnatory spirit towards me. But in the end, it has proved a rich blessing to my heart. Praise the good Lord, that I have come forth, with my heart full of love to God and my erring brethren. These divisions cannot be of God, because they are not in harmony with the loving, meek, peaceful, long-suffering, gentle, and kind spirit of the gospel. James asks, "Doth a fountain send forth at the same place sweet waters and bitter? Can the fig-tree, my brethren, bear olive berries? or a vine figs? Neither can a fountain yield both salt water and fresh. Who is a wise man, and endued with knowledge among you?"—



Hark! brethren, let the Apostle James tell us: "Let him shew out of a good conversation his works, with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual [natural], devilish. For where envying and strife are, there is confusion [or unquietness], and every evil work." This, James says, is an impure fountain. Read, brethren, the epistle of James, and learn the lesson, "from whence come wars and fightings, or brawlings among you?"—learn not to speak evil one of another; learn not to grudge one against another, brethren, lest ye be condemned. Learn, that if a brother err from the truth, and one convert him from the error of his way, he shall save a soul from death, and hide a multitude of sins. Brethren, these divisions come not from the application of gospel truth, in the spirit of that gospel. I know that offences and divisions must come; but Christians need not cause them. Christ says, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea. Wo unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" Paul, in writing to the Romans, says, "Now I beseech you, brethren, mark them which cause divisions and offences among you." To the Corinthians, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and there be no divisions among you." He tells them, if there be strife and division, they are carnal.—"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal?" He says also, But if any man seem to be contentious, we have no such customs, neither the churches of God. Brethren, pause, and look carefully around you, and witness the divisions among us; read the bitter, sarcastic, denunciatory spirit that is now afloat, sailing under a flag bearing the inscription, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ!" This one fountain, that a fountain will not send forth bitter and sweet water at the same place, is enough to show, that these divisions have not the approbation of God.

2d. Are not these divisions the fulfilment of the parable of the Ten Virgins? I think not. In the first place, the parable teaches only two prominent parties—the wise and the foolish. It is contended that this parable is to have its fulfilment in the Advent ranks.

The question of the disciples (Matt. 23:3) was prompted by a desire to know when the temple should be destroyed, and when He should come again: for they believed that that building would be destroyed at his second appearing. He very plainly shows them when the temple would be destroyed, which would be prior to his coming; and then carries them to the end, and minutely details to them the signs, the precursors of his coming. He then adds, "Then shall they see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather his elect from the four winds, from the one end of heaven to the other. Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know [a command] that he [who? the Son of Man] is near, even at the doors." Has not the Savior here minutely given a prophecy, extending down to his appearing in the clouds of heaven? Yes. What fact does he design to teach us? Why, that when we see certain signs, we are to know that he is near, even at the door. What else has he taught us? In v. 36 he says, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." What day and hour? The precise time when Christ shall appear. But where will you

apply this language? It will be answered from the context, at the appearing of the Son of Man in the clouds. Very well, then, we will class all parallel passages with it. Mark, the only teaching we have thus far, is the personal appearing of Christ. What do we learn next? "As it was in the days of Noah, so shall also the coming of the Son of Man be." They were buried in the cares and pleasures of this life, and knew not till the flood came and took them all away. They would not heed the preaching of Noah. So shall it be when Christ comes: they will not heed the faithful warnings of God's servants, and that day will come upon them in like manner. Now comes the separation between the good and the bad, the wise and the foolish. There shall be two in the field; the one shall be taken, and the other left. When? Why, the verse before it says, "And knew not, until the flood came, and took them all away; so shall also the coming of the Son of Man be." THEN shall two be in the field; the one taken, and the other left, &c. Next comes an admonition, "Watch, therefore [the meaning of *therefore* is, for that or this reason, referring to something previously stated], for ye know not what hour your Lord doth come." Come in what manner? Just as he had before said, They shall see the Son of Man coming in the clouds of heaven, with power and great glory. Whom does Christ call a wise servant, or virgin? He says—Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. What is the instruction given above? The signs of the Lord's coming; and when they have been seen, the wise servant will understand, as his Master has commanded, that He is near, even at the door, and will give this portion of meat in due season. He will be on the constant watch, and telling the household to have a care, and not be surfeited with this world, as they were in the days of the flood, and urging them to be ready, for that in such an hour as they think not, the Son of Man cometh. If he is found so doing when his Lord comes, he will receive a rich reward. We are next informed who the evil, or foolish servant is. "But and if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite [use bitter, hard, denunciatory language] his fellow servants [who are doing as above], and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites." When will the evil servant be cut asunder? When the lord of that servant shall come. How will the Lord come? "As the lightning cometh out of the east, and shineth unto the west, so shall also the coming of the Son of Man be." How, then, can the evil servant be cut asunder, and his portion appointed with hypocrites before the lord of that servant comes? If the coming of the Bridegroom is one event, and the coming of the Son of Man another, there would be a direct contradiction.

This manner of dealing with the word of God has opened the flood-gate of spiritualism, now flooding our ranks. God help this feeble dust to cast in its influence against the mighty torrent of error, now paralyzing our energies, and distracting our bands. Here is the fountain that has sent, and now is sending forth its stream of bitter water, rolling out its waves of mistaken zeal, and freezing up all the lovely and affectionate graces of the Christian's heart, and driving asunder those who were once knit together in the bonds of Christian love. The cry is, let your sympathies be with Jesus! Take care of your sympathies! What is the meaning of all this? The words are good enough of themselves; but what is meant by these cautions? Why for a guard around the heart that is almost bursting with tender love to all the brethren and sisters, who love the appearing of Jesus? They are taught that a portion are now actually shut out, and for ever lost; and all the anxiety of those out for the spirit-

ual welfare of those who are in, is called knocking at the door for admittance; and the earnest yearnings of such, they teach, must not be cherished. I could give facts to show, how far this feeling has carried some, that would surprise and grieve every lover of this glorious cause. Some have fallen under my observation within a few days. I am strong in the faith, that many will see their error, because I believe them to be honest; but I fear some will resist the convictions of the Holy Spirit, by calling them temptations, until they are left, to wander on into mazes of almost inextricable error. To return to the argument.

According to this view, the door is shut; a portion of the Advent believers have entered in, and a portion are outside, knocking; the former have all their sympathies with Christ, and are, with him, sitting in judgment, and have a perfect right, by His authority, to condemn and cast off. Consequently, they are, on this ground, forced to the conclusion, that judgment is already given to the saints. Those who take this view, in connection with that, that a new covenant commenced on the 10th of the 7th month, must consider themselves wholly in the light, and infallible; for, they claim that God's laws are written on their hearts in a more perfect sense than ever before. But Paul said to the Colossians, that they were *then* written, not with ink, but with the Spirit of the living God, in the fleshly tables of the heart.

The Scriptures expressly prohibit *our* judging any, except by their fruits. It may be asked, why I have not seen this before? I answer, because my mind was confined to a single idea; and but for the infinite mercy of God, I should have remained so until now. This spirit of judging was known in the days of the Apostles. A portion of the Corinthian church judged Paul; and he admonished them to judge nothing before the time. He says: "But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self; yet am I not hereby justified: but he that judgeth me is the Lord. THEREFORE, judge nothing before THE TIME." When will the time be? "UNTIL THE LORD COME!" Not before? By no means. But, Paul, the Bridegroom will come before *that* time, and shall we not judge until the Lord comes? "Though an angel from heaven preach any other gospel, let him be accursed." "Therefore, judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God." Paul says to the Romans, "Why dost thou judge thy brother? or why dost thou set at nought thy brother? for [i. e. because] we shall all stand before the judgment seat of Christ." When will the judgment take place? "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the *quick* and the *dead* at his appearing and kingdom." "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." "He that rejecteth me [says Christ], and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him **IN THE LAST DAY**." It is as clear as the sun at noon-day, that the judgment will not be given to the saints until the Lord appears. The vision of Daniel alone should settle this question. Daniel says: "I beheld, and the same horn made war with the saints, and prevailed against them *until* the Ancient of days came, and judgment was given to the saints of the Most High." This horn is still prevailing; therefore judgment cannot yet have been given to the saints. Consequently, judging *now*, is wholly unauthorized by the word of God.

#### THE TEN VIRGINS.

We will now briefly examine the parable of the Ten Virgins. This is in perfect harmony with the 24 chapter. The 25 chapter is but a continuation of the subject commenced in the 24th, spoken by the Savior in reply to the inquiry of his disciples respecting his coming and the end of the world. Says



the Savior, (Matt. 25:1) "Then shall the kingdom of heaven be likened unto ten virgins which went forth," &c. Now the question is, *When* will the kingdom of heaven be thus likened? When will the portrait be fully drawn? A portrait is not like an individual until it is completed. Consider that these two chapters are a record of only one discourse, and all is perfectly plain. The Savior brings us down to the end, when wise servants, or virgins, will be giving meat in due season. Says he, "Blessed is that servant whom his Lord when he cometh [not before his coming] shall find so doing." He then speaks of the evil servants, or foolish virgins, and says of them, "But and if that evil servant shall say in his heart, My Lord delayeth his coming," &c. "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion [when he comes] with the hypocrites; there shall be weeping and gnashing of teeth." "Then" says the Savior, [When? When the Lord comes and appoints the foolish servant his portion] "shall the kingdom of heaven be likened [i. e. the likeness will then be completed; it will have passed through all the points of resemblance.] unto ten virgins, which took their lamps and went forth [at a previous time] to meet the bridegroom. And five of them were wise, [servants] and five were foolish. [servants—referring to what he had said respecting those who, at his coming, should be found giving meat in due season, and those who should be found smiting their fellow servants—those instructions and this parable being parallel, and harmonizing with each other.] And while they [the foolish virgins, or evil servants] went to buy, the bridegroom came." [unexpectedly—sooner than they had anticipated—having thought that there was time enough, and saying in their hearts, My Lord delayeth his coming.] We must understand the coming of the bridegroom, and the coming of the Son of Man, as one and the same, or there will be a contradiction in the Savior's instructions. The last two verses of the 24th chapter inform us that the evil servant is cut asunder, and his portion appointed with hypocrites, when the Lord of that servant comes, and not till then. In the parable he is shut out forever—is cut asunder—has his portion with hypocrites, when the bridegroom comes. This cannot be before the Lord of this servant comes. In the 24th, the wise servants, or virgins, are blessed who shall be found so doing when the Lord comes. In the parable they enter in when the bridegroom comes. They cannot enter before the Lord comes to reward those who are found so doing; i. e. watching for the bridegroom. If the parable can be explained so as to teach that the bridegroom has already come, the 24th may be made to teach that the Son of Man has already come; for the coming of these two must be the same. Again we read, "And while they went to buy, the bridegroom came; and they that were ready [therefore, be ye also ready, for in such an hour as ye think not, the Son of Man cometh] went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. [And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.] Thus is the likeness completed. But the Savior has added an explanation of this parable, which must decide its meaning. Having shown that his coming will be as a lord to his servants—as a bridegroom to his waiting virgins, he adds after the parable, "Watch, therefore, [because he is thus to come] for [i. e. because] ye know neither the day nor the hour wherein the Son of Man cometh." This short verse raises impenetrable bulwarks around the parable, to show that the coming of the bridegroom and the coming of the Son of Man are the same. This Scripture unsettled my mind, and gave me no peace until I faithfully re-examined the subject, and consented to retrace my steps.

But we shall find more proof. After cautioning

them thus to watch because they knew not the day of his coming, he says, 14 v., "For [i. e. because] the kingdom [for the King\*] of heaven is as a man [speaking of himself] travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability: and straightway took his journey." When will the Lord reckon with those servants? Before he returns, or just before he arrives? Let the Savior answer. "After a long time, the lord of those servants cometh, and reckoneth with them." The good servants receive his approbation; they "enter into the joy of their lord." The slothful one is cast into utter darkness. He reckons with them when he cometh—not before. This harmonizes with the lord's coming to his servants, and the coming of the bridegroom. The servant "whom his lord when he cometh, shall find so doing, are blessed; the virgins who are found watching, enter in; so here, the faithful servants, when the King of heaven returns, enter into the joy of their Lord. So, also, the evil servants are cut asunder when their lord cometh; the foolish virgins are shut out when the bridegroom comes; and the unprofitable servant is cast out into utter darkness when the man, the King of heaven, returns from a far journey. Thus all harmonizes.

Again, "When the Son of Man shall come in his glory, and all the holy angels with him, then [not before] shall He sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them [when he comes in his glory, with all the holy angels] one from another, as a shepherd divideth his sheep from the goats. And he shall set his sheep on his right hand, but the goats on his left. This division will not take place until the Lord comes in his glory. Then, and not till then, will the separating line be drawn; it will then be known who are the wise, and who the foolish virgins. We are to judge nothing before the time—until the Lord shall come. He will bring to light the hidden things of darkness, and will make manifest the counsels of the heart.

The new tests of salvation—a belief that the bridegroom has come—that the door is shut, &c., are not agreeable to the Word of God, by which we shall be judged at the last day. All who love the appearing of Jesus will have a crown of righteousness. Thus we find that the 24th and 25th chapters are in harmony with each other.

These views of the bridegroom come, &c., I am satisfied, have been a stepping-stone to spiritualism. It is the fountain that has sent forth that unchristian, judging spirit among our brethren. We must be very careful that we do not assume the reins of government before the time. The history of the past winter and spring should be sufficient to satisfy us not to trust to man, whose breath is in his nostrils. It is time for us to break down before God, to feel our weakness and littleness, to tremble at the word of God. "Who art thou that judgest another? Why dost thou judge thy brother? or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. Every one of us shall give account of himself to God. Let us not therefore judge one another any more. Let him that thinketh he standeth, take heed lest he fall." Let us "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and clamor, and evil speaking, be put away from you, with all malice. And be kind one to another, ten-

\* Sir Isaac Newton says: "The words, 'the kingdom of heaven is,' with which this subject commences, are not in the original. The context evinces, that a more suitable phrase might be supplied; such as, 'For the Bridegroom,' or 'For the Son of Man,' his advent having been throughout the immediate subject of discourse."

der hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

JOHN PEARSON, JR.

Portland (Me.), Aug. 27, 1845.

EFFECT OF A COMET AS A SIGN.—Extract from a treatise on Astronomy by Capt. J. P. FELT:

COMET OF 1843.—It appears that the Comet of 1843, was first seen in the *day time*, at the town of Erivan, in Russia, on the 24th of February, three days before its passage of the Sun. There were living at that time, in different villages in the neighborhood of Erivan, many Germans, who twenty seven years previous, quitted their country, Wurtemberg, in order to go to the city of Jerusalem, believing that the end of the world was fast approaching. Allowing themselves, however, to be prevailed upon by reasonable representations to remain in Georgia, they joined other Germans who did not share in their religious enthusiasm. During the twenty seven years of their remaining at these villages, their wealth and numbers increased, and many of them seemed to have forgotten their pilgrimage. Yet for a year or two past, their ancient religious desires began to revive in some of them. The prophecies of a distinguished religious family supported their zeal and enthusiasm, and finally when the Comet appeared, they regarded it as a guide sent them from heaven, sold all their estates, and refunded the Crown the advances they had received from it. The rich paid for the poor, the residue of their property was given to any individuals who presented themselves, and thus from three to four hundred persons, among whom were old men, women and children, set out without money, and on foot, for Jerusalem, in the firm persuasion, that God would help them through all the dangers that threatened them in so long a journey in the midst of barbarous countries.

Well-disposed people sought in vain to divert them from this disastrous resolution. But in their religious enthusiasm, the separatists disdained all advice. The fate of these people has never yet reached the writer.

CONFLAGRATION AT SMYRNA. July 9, 1845. Smyrna is again in misery and ruin; a larger and more awful conflagration than the last, commenced on the evening of the 2d inst., and continued violently for twelve or fifteen hours, and upwards of two days in burning embers and side fires. It began in the centre of the town, aided by a furious north wind, (which afterwards changed,) destroying every thing right and left, and for a circumference of at least a mile and a half. The town half side of Frank street is consumed, and away to exit to Boudja. The English hospital was saved by a miracle, and thereby preserved that part of the town and the so-called rue de Rose. The Austrian hospital is burnt. Close to it Borrell lives; he was saved, although the fire was burning on three sides of him.—Then backwards, all the Armenian quarter except Pardie street, is destroyed. The fire skirted the Jews, quarter, burning some 100 houses, and then spread to the grand Vizier Khan and up to the bazaars. The Dutch and Tuscan consulates were burnt; two or three large Khans, that is, the Grand Vizier, a new made one, and Imaum Oglu Khan, were destroyed. The Greek hospital, close to the Austrian hospital, was saved by a great exertion. It had 300 invalids in it. Fourteen or fifteen large wine taverns, and their depots, &c., are gone. The English have escaped; very few, and those only in rented houses, have been burnt out. Some 50 or 60 people lost their lives. The Armenians are completely ruined.



## The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, SEPT. 3, 1845.

### The Conflagration.

Rev. 18:15—18: "The merchants of these things, which were made rich by her, shall stand afar off for fear of her torment, weeping and wailing, and saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city!"

Who can realize the awful feelings of those who shall be doomed to suffer in this world's conflagration! when every shipmaster, sailor, and merchant, shall be aware, that no man will buy or sell, any more, the merchandise of earth; and, seeing the conflagration of the world commence, shall weep and wail, for fear of the torment which they will then know awaits them.

As the world that was before the flood, being overflowed with water, perished, so, we are told, "the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men."—When the fountains of the great deep were broken up, and the windows of heaven were opened, and the floods came,—when the rivers overflowed their banks, and the maddening waters extended themselves over the plains, and gradually ascended the mountains' sides to their summits; how the antediluvians must have fled before it, seeking safety on the high hills; and as the foaming billows mounted higher and higher, how they must have fled to still higher cliffs, standing afar off, weeping and wailing, for fear of the torment, which they saw must come even to them!

Even so must it be when the fires of the last day shall break out. They may not, as some suppose, instantaneously envelope the earth in flame; but, as the waters gradually overspread the earth, even so may the last fires begin here and there, thus giving the terror-stricken inhabitants time to flee before it, and to stand afar off, and weep and wail on account of it, for fear of the torment which must consume even them. O how blanched will then be their cheeks: pale fear will cause their loins to melt, and knees to tremble; but there will be no escape. The fiat will have gone forth, and their flesh must be consumed while they stand on their feet, their eyes be consumed in their holes, and their tongues in their mouth: they shall be utterly burned with fire; for the mouth of the Lord hath spoken it.

### Enquiry.

"Is the last sign—the shaking of the power of the heavens—synonymous with the scattering the power of the holy people?"

Ans. It is not. The power of the heavens being shaken (Matt. 24:29), we understand to be what was symbolized when John saw, in vision (Rev. 6:13), "the stars of heaven fall unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." So the stars fell, as though the powers of the heavens had been so shaken that not a star could remain in its place. These two portions of Scripture must synchronize. The one is a verbal statement, addressed to the ear; the other is a vision, presented to the eye. And what is said about the powers of heaven being shaken in the one place, we regard as the same that is seen in the other place, when the heavens seemed shaken like a tree, by a mighty wind.

The scattering the power of the holy people, is not

the dividing their power; it is literally the dashing in pieces their power. The holy people, by God's prediction, are to be in bondage till the times of the Gentiles are fulfilled. Till that time, they are to be trodden under foot. The accomplishing the scattering of their power, we understand to be the completion of the full time that they are to be trodden under foot, without any respect to their union or disunion among themselves. And when that time is accomplished, all the things spoken of in the book of Daniel will be fulfilled. This God has sworn with an oath. Consequently, when the times of the Gentiles are fulfilled, Michael will stand up—then will be the time of trouble—many that sleep in the dust of the earth will awake, "these the awakened to everlasting life, and those that awake not shall be to shame and everlasting contempt" [Bush]—they that be wise shall shine as the brightness of the firmament, and they that have turned many to righteousness, as the stars for ever and ever. Thus the termination of the times of the Gentiles will usher the saints into an eternal state; so that there can be no room for another dispensation to the Jews after the Lord comes.

### Credit where Credit is Due.

The "Christian Repository," speaking of writings on the prophecies, in reference to the Lord's coming, says:—

"There has evidently been no settled or general principles upon this subject in the church, and if we may be suffered so to express ourselves, but a very limited knowledge of what the prophecies do teach in reference to it; there is, however, an attention now given by many leading minds in different parts of the world, which must eventually interest the ministry, as well as the more intelligent of the membership, on the subject. In this matter also, perhaps the Methodists, as a body, have been behind the age—they have neither written nor preached much upon it, while in the Episcopal and Presbyterian churches, the most evangelical and learned divines have, within the last few years, both written and preached on the second coming of our Lord Jesus Christ, consequently they have awakened an interest which has not as yet been generally felt in the Methodist church."

Query. Have not the writings and lectures of the despised Adventists, had some agency in calling the attention of the world to this subject? No doubt the "leading divines" would like to attribute the interest which exists among them on this subject to other causes; but there is reason to believe, that, with the exception of the influence our friend Rogers, of the "Repository," has exerted, by publishing the "Literalist," very little interest would now be felt by those, who would attribute to other sources what little interest they do feel.

### A Question for the "Repository."

The editor of that paper states that

The following are some of the positions which we shall endeavor to establish by Scripture:—

1st. That the second coming of Christ is not to be delayed until the conversion of the world, but that when he does come, it will be sudden and unexpected to the great mass of the people, and to take vengeance upon his enemies.

2d. That when he comes, the general resurrection will not immediately take place, but only the resurrection of the righteous dead, and the changing of those who are alive upon the earth, these being caught up, &c., and the gathering and conversion of the Jews, &c.

Now, we wish to inquire,—If the righteous dead are all to be raised at Christ's coming, and all the right-living changed, and together caught up to meet the Lord in the air, and all the enemies of God are to be destroyed—what room, then, will there be for mortals on the earth, after the accomplishment of those events? The Jews must be included among the righteous dead, the righteous living, and God's enemies. When these are taken from the earth, or destroyed, there can surely be no Jews left to be converted! As our friend Hawley reasoned in his Tabernacle sermon; when Christ "comes, he is to take vengeance on them that know not God, and that obey not the gospel." (2 Thes. 1:8.)

All unbelieving Jews, at his coming, will be of the latter class: they will not obey the gospel, the first precept of which requires faith in Christ."—(p. 47.) As all such will be destroyed, and all others changed, who will be left?

### Salvation of Infants.

If any are in doubt respecting the salvation of infants, let them compare Jer. 31:15—17, with Matt. 2:16—18. Says the prophet—"Thus saith the Lord; A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Matt. 2:16—18: "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not" This mourning, the Evangelist affirms, was fulfilled, when Herod slew all the children, under two years old. We thus learn, that all those children will come again from the land of the enemy to their own borders. Therefore, infants under two years of age, will be saved in the resurrection.

### Literal Interpretation.

Bren. Hawley and Storrs are endeavoring to make something from what Bro. S. calls "the following noble testimony for the truth by S. Bliss, one of the editors of the Herald, in his 'Review' of Prof. Bush:—"

"We believe that light is being continually diffused over the sacred page, and that such light will shine with more and more distinctness unto the 'perfect day.' But we contend that such light will always be in accordance with the literal and grammatical reading of the inspired word. In the sense in which its language was used and understood in the times in which it was written:—always excepting such figurative and symbolical portions as the Bible itself explains."

"Would such frequent reference be made to the Oracles of God, if another 'criterion' was to supersede them? or if the native import of the words in which the sacred teachings are expressed, as understood by the Jews of that age, would not convey to us the true understanding of the divine communications? If the revelations of God were so shrouded in an obscure diction, that all men, every where, for four thousand years, not excepting inspired prophets and apostles, should attach a meaning to the words not sustained by the actual truth, would it not be strange that our Savior should accuse them, when they departed from the letter of the law, of 'transgressing the commandment of God by their traditions!'"

"For one rule which we have adopted, is, that if any theory is contradicted by the literal rendering of a single text, it must be fallacious; and that a scriptural view of any subject will harmonize with the word of God."

"For, in receiving the Bible in its obvious and grammatical import, all the various portions harmonize with each other, like goodly stones in some fair and well proportioned building."

This is referred to by Bro. H. as evidence that we are verging towards literalism.

Now we thank those brethren for publishing the above, wherein we claim to abide by the most literal and grammatical reading of the inspired word. By the literal reading of the Scriptures we abide. And we reject Judaism in all its phases because it so plainly and pointedly contradicts the positive and absolute explanations and expositions which the inspired penmen in the New Testament give of the disputed



texts in the Old. The Bible must be permitted to be its own expositor. See the last sentence in the first quotation above.

### Bro. J. Pearson—the "Hope of Israel."

Our readers will peruse, with interest, the lengthy communication from the pen of Bro. John Pearson, taken from the "Hope of Israel." The course which that paper took respecting the coming of the Bridegroom, was a cause of great pain to us; but its present consistent position is a cause of greater joy. We knew Bro. Pearson's heart, and were confident, that if he could see his error, he would be prompt to renounce it; and our confidence has not been misplaced. We cordially welcome him back to his "first love," and sincerely tender him the right hand of fellowship, with our wishes for his success in his labors of love, to undeceive those who believe as he has done; many of whom, we doubt not, would be equally prompt with himself, to embrace what they shall see to be the truth.

### "An Old Trick."

"In regard to the inquiry, as to how we obtained the names of so many of their subscribers, we feel somewhat surprised at the question, from the fact, that the names of the subscribers of the 'Herald' were furnished, some time ago, by the Editor himself, to Bro. Hawley, at his request, and which was represented to be a perfect list."—*Gospel Standard*.

It cannot be that Bro. Hawley was knowing to the writing of the above; for we do not believe he would have permitted an assertion like that, which he knows is the reverse of the truth. And we are strengthened in this conclusion, by a bill circular from that office, signed by another, which some of our subscribers have returned to us, in which, with other surprising statements, the question is asked, "Are they not aware, that a list was given Bro. Hawley by Bro. Bliss?"

On the 26th of Feb., 1844, we received a letter, in which was the following:—

"Cabotville, Feb. 24th, 1844.

"Dear Bro. Bliss:—Will you ask Bro. Kilton to be to the trouble of sending me a list of the names and P.O. address of the agents of the 'Signs of the Times,' and of the Lecturers, and of the more prominent subscribers of that paper? Perhaps this is asking too much, but it is the least I can ask under the circumstances. The 2d No. of the 'Proph. Inquirer' is forthcoming, from a press in Springfield. It is wholly devoted to an examination of your review. I wish that such a list may be sent me without delay. I do not ask for all the names of your subscribers, but the more prominent." "Yours in hope,"

(Signed) "S. HAWLEY, JR."

We immediately replied to this, giving just two hundred names in all (if we counted right), of some of the more prominent, in different parts of the country, but declined giving the names of our agents, and informed him we had no list of the lecturers; and gave no intimation that it was a perfect list, as no such list had been asked for. Now, to call that list of two hundred, a list of our subscribers, or to assert that it was represented as a perfect list, is stating what is not true. We again ask, How were the names of our subscribers obtained? It is still a mystery. That list had been heretofore supplied with the "Standard;" but the names to which we refer, have been, in some way, obtained within a few weeks! how, we can only guess. (See Judges 14:18.) Again. Our readers complain of having bills sent them for that paper, demanding payment a volume in advance, when they never ordered the paper, nor received but two or three numbers. We are requested to insert the following:

Mr. —, Sir:—I have received your bill for the "Standard." After seeing your statement\* of your former position, how you stood in relation to Bro. Miller, and that you have now drawn back, I cannot become a subscriber to the "Standard." My humble belief is, that this movement is in accordance with the teachings of the prophets; and that we have had the signs spoken of by our Lord in Luke 21. The Lord will come in fulfilment of his word; "for the vision is yet for an appointed time: at the end it shall speak

and not lie; the just shall live by his faith. But if any man draw back my soul shall have no pleasure in him." Now, I beseech you, "cast not away your confidence, which hath great recompense of reward. We have need of patience, that after we have done the will of God, we may receive the promise."

Bro. Himes:—Please insert this in the "Herald and Watch," and have the goodness to send it to the editor of the "Standard." ISRAEL WALLACE.

Washington City (D.C.), Aug. 24, 1845.

\* We may deem it necessary to show, that that statement is grossly deceptive.

### A Reason.

"G. Did you not once maintain that God had 'not kept the Jews a separate people, any more than he' had 'kept drunkards a separate people'?"

"S. I did formerly say so. My mind was then blinded by a 'positive' spirit, that the Lord would certainly come in 1843. To maintain that position, in connection with the theory, that the world was immediately to be burned, I had, with others, to make a desperate effort to put down the so-called 'Judaizers.'"

Bro. Storrs' "Bible Examiner."

We have been surprised how any, who have given the question a thorough examination, should relapse, and go again into Judaism. But here we have the reason: it was not because Bro. S. had so clear a view of the question; but he was so positive on a point of time, that everything else must bend to it. Men should never be so determined to maintain any favorite opinion, as to shut out opposing evidence. We never had a wish to defend time against evidence; but we were compelled to believe in time, on account of the absence of evidence against it. Had he then given the question an impartial examination, we think that he would now be on the same ground those occupy, whose examination was impartial.

We hope our brother will not be so positive against all time, as to be obliged to "make a desperate effort" to build up any theory, in order to sustain such position.

### William Miller.

It is seldom that we meet with a paragraph penned in so candid a spirit as the following, which we copy from the "Vermont Observer":—

"The last Advent Herald contains a very long letter from this celebrated man. It is a candid statement of his history and course respecting the Advent doctrine. It is the most candid article we ever saw from him, and we are glad indeed to see the spirit manifested in it. We have never doubted his piety, and seldom his well meaning. We have often thought him beside himself, and in his zeal he has not always 'known what manner of spirit he was of.' But this is not to be wondered at, considering the excitability of his subject. We never blamed him for preaching what he believed on this momentous subject; and he would have been a remarkable man indeed, never to have said anything amiss."

### Fruits of Delusion.

A respectable man from the northern part of Maine, recently informed us, that in the town in which he lives, four hundred professed to be converted in the Millerite excitement, which swept over the place like the resistless tornado, not one of whom now appeared to give the evidence of sincere piety. Some had turned Universalists, some had become immoral, and others scoffers at all forms of religion.—*Cong. Jour.*

The above is a very loose way of making assertions to the discredit of others. Last autumn, the above paper published a series of charges against the Adventists here, upon the "information of a respectable" man in this section. We however disproved every item in the whole series; and, "after a long time," the "Journal" published a counter statement. Now, however, more caution is practised. Mr. Wood neither gives the name of his informer, nor the name of the town where his story is located; had he done so, we should have shown his error, by certificates from that place. Till he does so, we will meet the question, by denying,

1st. That in any town in the north of Maine, four hundred professed to be converted by that excitement.

2d. That any town can be found in Maine, where four hundred thus professed to be converted, where there is now not one that gives gospel evidence of piety.

Now, Mr. Wood dare not put his finger on any such town. But what are the fruits of his own delusion? Says the N. E. "Puritan":—

"AN ALARMING FACT.—It appears, from the statistics of the Congregational Churches of Massachusetts, now publishing, that the dismissals, deaths, and excommunications, exceed the admissions by 325! Was it ever so before? In this result, the churches of Woburn, Essex, North and Suffolk South Associations, are not included. Their statistics will probably increase its number to 400, or more."

### Mr. Miller and the Methodist Ministers.

In September, 1844, Mr. Miller was passing down the Muskingum river to Marietta, to take a boat from thence to Philadelphia. On going on board the boat for Marietta, he found between forty and fifty Methodist ministers, who were on their way to that city, to attend the M. E. Conference. Mr. M. noticed some sly glances from one to another, which seemed to say, "We will have some sport with the old gentlemen." He however took no notice of them, but went to a retired part of the deck, and commenced reading. Soon a dandy-looking minister walked past him several times, and finally asked him if his name was Miller? Mr. M. replied in the affirmative, and kept on reading. He then asked him if he was the Miller who had prophesied the end of the world? Mr. M. said he did not prophesy, but supposed that was the one to whom he referred. The minister then said, that he did not believe we could know when the world was to end.—Mr. M. thought he had a right to his unbelief, and made no reply. The minister then said, he did not believe God had revealed the time. Mr. M. replied, that he could prove by the Bible that God had revealed it, and if he was an honest man, he would make him acknowledge it, by asking him a few questions in reference to the Bible, if he would answer them. The man retired, procured his Bible, and returned with about twenty other ministers, who gathered around him. An elderly one, who looked like an honest man, took his seat in front on the capstan. All were attention. Mr. M. told the man to read the first three verses of Dan. 12th. This he did aloud. He was then asked by Mr. M., if the resurrection was brought to view in those verses? The man looked at them for a while, and said he did not know that it was. Mr. M. then asked him if he would tell what they did mean? He said he did not choose to do so. "O! very well," said Mr. M.; "we have nothing more to say together; for I did not agree to convince you, if you would not answer a few questions."

The elderly minister then asked him why he would not answer? "Because I do not choose to do so."—"Why," said the old gentleman, "I should have no objection to answering that question.—It does refer to the resurrection." "Well, father," said Mr. M., "I perceive you are an honest man. I will, if you please, ask you a few questions." The old gentleman said he would answer them if he could. Mr. M. then asked him to read the 6th verse—"How long shall it be to the end of these wonders?"—and asked him what wonders were referred to? The dandy minister then spoke—"Don't answer that question; he will make a Millerite of you." The elderly minister said he was not afraid of the Bible, let it make what it would of him; and replied, that the "wonders" referred to must mean the resurrection, &c. "Well," said Mr. M., "is the reply of the one clothed in linen, who swore 'that it should be for a time, times, and an half,' given in answer to the question, how long it will be to the resurrection?" Here the dandy minister again spoke—"Don't answer that question; for if you do, he will make a Millerite of you." The other, however, gave him to understand, that he was afraid of no result to



which an honest investigation of the Scriptures might lead, and that he should answer any questions he chose. The admission of the dandy minister, that honest answers could not be given to a few simple questions on a portion of Scripture, without making men "Millerites," excited the interest of all to the highest point. The elderly minister replied, that he thought it must be given in answer to that question. On hearing the answer, the dandy minister shrunk back, closed his mouth, and interfered no more. Mr. M. then asked who it was that gave this answer! The other readily replied, that he was undoubtedly the Lord Jesus Christ. "Well, then," said Mr. M., "If the Lord Jesus Christ, in answer to the question, how long it should be to the resurrection, has sworn with an oath, that it shall be for a time, times, and an half, is not the time revealed?" "But," said the other, "you can't tell what that time, times, and an half mean!" "I did not agree," said Mr. M., "to do that; our understanding of it is another thing. But has not God there revealed the time, and sworn to it with an oath?" "Yes," said the other, "he has." "Well, then," said Mr. M., "I have proved all I agreed to."

"Why," said the minister, "I never saw this in this light before, can you tell what is meant by time times and an half?"

Mr. M. I will try. Read if you please the 6th verse of Rev. 12.

Min. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days."

Mr. M. Now read the 14th verse.

Min. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time and times and half a time."

Mr. M. Do not those two denote the same period of time?

Min. Yes.

Mr. M. Then must not the time given in answer to the question be the same as the 1260 days?

The minister acknowledged it must be; and Mr. M. pointed him to the various places where the same period is presented under different forms,—forty-two months, 1260 days, time, times, and half a time—and showed him how 30 days to a month, and 12 months to a year, would make 3 1-2 years equal to 1260 days. He then asked him if we might not know that God had revealed the time to the resurrection in days? He said yes; but asked if we could know how to reckon them? Mr. M. then pointed him to Dan. 7:25, the time of the continuance of the saints in the hands of the Little Horn, a period of the same length, and asked him if that could denote simply 1260 literal days; for, said he, you know that they persecuted the saints more than so many literal days. This he admitted; but asked, if they were not literal days, what they were? Mr. M. then showed him that the language was symbolical; that if it had been given in literal time, it would have had a bad effect on past generations, as they would have seen the judgment could not come in their day, and they might not have lived in continual readiness for it as they should do. He then referred him to Num. 14:34 and Ezek. 4:6, where God has appointed a day for a year, showed him how the 70 weeks were fulfilled in 490 years, as many years as there were days in 70 weeks, and showed there were just 1260 years from the time the decree of Justinian went into effect A. D. 538, to 1798 when the Papacy was subverted by Napoleon. The minister acknowledged the pertinency of those references, and confessed that the time sworn to by Christ, must denote 1260 years.

Mr. M. then showed how the 2300 days and the four great kingdoms &c., bring us down to the end, and how they must terminate about this time; confess-

ed that the expected time had gone by, but showed how an error in chronology would account for its passing by. He spoke about an hour during which the strictest attention was given by those who stood around, many confessed they never thought that "Millerism" was anything like that.

On arriving at Marietta, Mr. M. was detained a part of the next day in the boat, and the inhabitants came down with the request that he would stop and lecture, offering him the Methodist house. But he was obliged to hasten on, and could not comply with their invitation.

**BRO. LITCH.**—Are the "four angels standing on the four corners of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree," "to whom it was given to hurt the earth and the sea," and who were not to hurt "the earth, neither the sea, nor the trees," till the servants of God are sealed in their foreheads (Rev. 7:1-3); are they not the same four angels that do hurt the earth, sea, and trees, under the sounding of the first four trumpets (Rev. 8:3)? These have power to hurt the earth, sea, and trees; under the sounding of the first four trumpets, the earth, sea, and trees are hurt. When the fifth sounds, they are commanded to hurt these objects no more. Will you examine this, and give us your views?

**REASON.**—A brother in Vermont has discontinued his paper, because, after taking it three years, neither of the editors have visited that place. We suspect that our brother did not stop to consider, that if we should visit every place in the land, we should have no time to attend to our editorial duties. We can assure our readers, that it would give us great pleasure to visit every place, and see those who are waiting for the consolation of Israel. But we are doing all we can.

**CAUTION.**—There is a person, by the name of SHEPHERD, visiting different places, teaching for doctrines the commandments of men. At Providence, he induced a brother and his wife to go off to parts unknown, leaving their helpless children to the mercy of their neighbors. By thus teaching them to neglect provision for their own household, he must be set down as denying the faith, and worse than an infidel. His prominent doctrine, with that of M. Williamson, and others, is, that the King of Glory has come, and the saints must now take their swords and kill the wicked. Such persons should be prevented doing mischief.—This man Shepherd may be known by his light-colored hair, which he wears long, in a manner which St. Paul says "is a shame to a man."

The brethren at Shermanstown, Pa., request Br. M. Chandler to attend a protracted meeting at their place, commencing September 18th, and to continue several days; and for him to write immediately whether he can come. Address D. Boyer, Lancaster city, Pa.

Bro. A. A. Sawin, we learn, is confined to his bed, in Burlington, Vt., with protracted illness. Bro. E. Butterfield writes that probably it will be some time before he will be able to labor. "Voice of Truth," please notice.

#### An Effectual Door Open.

Brs. Stinson and Smith inform us that the unconverted in the vicinity of South China, Me., are so anxious to have a camp-meeting in that section, that they agree, if we will hold one there, to be at all the expense of preparing the ground, and will protect the meeting, doing all they can to promote its interests. May God convert them.

#### Items.

The New York Sun states that a committee of 60 men went to the office of Cassius M. Clay's anti-slavery paper in Lexington, Ky., packed up the press and type and sent them by the cars to Cincinnati. Mr. Clay was at the time confined to his bed by fever. This was the result of an excitement caused by the following paragraph in Mr. Clay's paper:—

"Remember, you who dwell in marble palaces, that there are strong arms and fiery hearts, and iron pikes in the streets, and panes of glass only between them and the silver plate on the board, and the smooth skinned woman on the ottoman! When you have mocked at virtue, denied the agency of a God in the affairs of men, and made rapine your honied faith, tremble, for the day of retribution is at hand, and the masses will be avenged!"

Mr. Clay closed a reply to a committee, who had previously written him, with the following:—"Go, tell your conclave of cowardly assassins that C. M. Clay knows his rights and how to defend them."

Elliott, who killed a son of Amos Kendall, in Washington, has been fully committed to await his trial.

**REVOLUTION IN ST. DOMINGO.**—The captain of the schooner Sarah Lavina, at New York from Curacao, says that previous to his leaving port, a vessel had arrived from Jacmel, the captain of which reported that a revolution had broken out, and he supposed that it spread throughout the island.

Southern papers state that troops are being concentrated in the South, for prompt action in case of an emergency. Gen. Gaines has demanded of Gov. Mouton, of La., 1000 volunteers, having received intelligence of the advance of 10,000 Mexicans to a point within eight days' march of Gen. Taylor's quarters. The Gov. has complied with the requisition.

**METEOR.**—A singular meteor, about the size of the moon, was seen in this city on Monday evening, first proceeding in nearly a horizontal direction, but it soon began gradually to descend. It is supposed to have exploded, as, after the view of it was obstructed, a flash of light was seen, accompanied with a slight rumbling, like thunder. It was seen in Providence and New Bedford, where the explosion was heard, resembling that of heavy artillery. It was also seen at Hartford, Springfield and New Haven.

**C. M. CLAY.**—We learn that this man, whose press and types were forcibly removed while he was confined to his bed by sickness, is not likely to recover. That attack on his property, while he was confined to his bed, was the most cowardly performance that has lately occurred.

Some villains have attempted to render the Long Island railway impassable, by tearing up the rails, destroying bridges, &c.

#### Communications.

##### Feet washing in the East.

The following is from the journal of Mr. Goddard, a Baptist Missionary, in the Missionary Magazine of August. Speaking of journeying to a place with a convert who exhibits many traits of a humble, sincere Christian, he says:—

"As our way there was through very muddy paths, the feet of those who accompanied me were covered with mud almost to their knees. I escaped the same fate only by allowing myself to be carried on their shoulders, over one or two of the worst places. This circumstance furnished him, (the convert,) an opportunity to obey the direction of Christ, to wash each others feet, and I was pleased to see the zeal with which he did it. As they began to dip up water from the canal, he took the dipper from them, and notwithstanding their remonstrances, would dip it up and pour it on himself."

Now if there are any with us whose feet are covered with mud, as these natives were, or have to travel over sand banks and plains like the eastern disciples in the days of Christ, in the country where he lived, with only sandals on their feet, I am entirely willing



hey should wash one another's feet. I would be glad to have the privilege of doing it myself for any feeble sick disciple that is not able to wash his own feet. But to see hearty men and women, in public meetings, stripping off boots, shoes, and stockings, is too bad. There is no benevolence or Christianity in it, and I can regard it only as an abomination in the sight of God. For a woman to have a burden to wash the feet of a man, and a man a burden to wash the feet of a woman, is not according to the gospel. Such burdens are not of God, but are the work of an unclean spirit. Oh, beware! many spirits have gone out into the world. Try the spirits and see which are of God.

A. CLAPP.

#### LETTER FROM BRO. E. BURNHAM.

Bro. Himes:—I am yet endeavoring to feed the flock of God with plain, simple, Bible truth, about the second coming of Christ. I find a good number of firm, devoted souls, in this region, who look for redemption. The Adversary has been busy here, as in other parts, though I think he has not so widely desolated as in the East. There are near here some six or eight who company together, believing the queer notion that the Bridegroom has come, &c. But if the Bridegroom has come, as they say, it has been a horrible coming to them! They act strangely. One of them a short time since, bit a person's arm. They worship in a nude state!! Will not the professed watchman, who visits them, be held responsible? Will not God require them at his hand? Shall I tell you that the man who visits them, as a preacher, is held in good repute!

I have made arrangements with others, to hold a Conference in this place, this Saturday afternoon and to-morrow. We expect a good gathering of the faithful.

God has blessed my Bro. G. W. Burnham, of late, with the joy of seeing several souls converted; they are clear cases. I heard one of them speak and praise God sweetly the other day. One scoffer was brought to bow before God in Scituate, R. I., in our visit there recently. Thus we have more proof of the willingness of God to save all that will receive the truth. We enjoyed a sweet, glorious, and I trust profitable season in New York city; and in Brooklyn. Bro. Jones' people at Croton Hall are awake.

I feel glad to find so good a number holding fast, all through this part of the country. We are not yet "left alone"—there is a glorious remnant. Cheer up Bro. and give us all the good things you can get into your paper, and may God bless your soul. Yours in faith. EDWIN BURNHAM.

South Westerlo, N. Y., Aug. 23d, 1845.

Please give us the name of that Watchman. [Eds.]

#### LETTER FROM BRO. J. D. BOYER.

Dear Bro.:—Since I saw you at the Conference in Philadelphia, I have had, in common with the brethren, many trials to pass through, but out of them all the Lord has delivered me. The cause is evidently rising in this county. Bro. Tucker and myself are striving to contend for the faith once delivered to the Saints. Bro. Tucker formerly belonged to the Winnebrennarians, but was expelled last spring, because he had identified himself with the Adventists. He now stands free, and is determined to do so. He is strong in the faith.

I remain your brother in the patient waiting for the kingdom of God. J. D. BOYER.

Landisville (Pa.) Aug. 27, 1845.

#### LETTER FROM BRO. J. Y. BUTT.

Dear Bro. Bliss:—Since my last, in company with Bro. Maull, I have been on a short tour, trying to comfort the hearts of a few of the Lord's little ones, and, if possible to induce some who may yet be in the highways and hedges to heed the last call to a perishing world.

Although the present time is one of gloom, I am satisfied that God is still willing to work by his faithful ones; for as the "long suffering of God waited in the days of Noah, while the ark was preparing," 1 Pet. 3:20, so now is God waiting to be gracious, to all that will call upon him. Many are disposed to mock and trifle with what will soon be a solemn reality. Others manifest a disposition to escape from the gath-

ering storm. Oh how ought God's true people to work in view of the near approach of that day, which will "burn as an oven;"

Our first meeting was at Hamilton. There is a little band of believers who meet every Sabbath morning for the purpose of comforting one another. We next held a three days meeting 14 miles distant, where we had a refreshing time; the attendance was good. A solemnity pervaded the congregation, bespeaking an interest not often felt. God was truly with us, and while our own souls were watered from on high, some of the Lord's children appeared to rejoice. Four sinners rose for prayers; others acknowledged they had been in a lukewarm state, but were determined to serve the Lord better; and the silent tear stealing its way down the cheek, bespoke their sincerity.

It would be well for those who think there is no more hope for the unconverted, to ask themselves the question, have we labored as faithfully as we should have done! If the masses have rejected the truth, there are a few in the highways and hedges that may be gathered in. What encouragement is this to labor! Oh may we come up to the help of the Lord against the mighty. The path of duty is the only path of safety, and blessed will those be, found occupying when the Lord shall come. Why should we be weary in well doing!

May God preserve us all faithful to His Heavenly Kingdom. Yours in the blessed hope.

JOHN Y. BUTT.

Cincinnati, Aug. 13th, 1845.

#### LETTER FROM BRO. WILLIAM WATKINS.

Dear Bro. Himes:—A gentleman, a short time since, came on business into a public shop where I was, a stranger to me, though he knew I was a "Mr. Millerite," as he was pleased to accost me. Finding that I had no disposition to conciliate his good-will by uttering in advance a cowardly disclaimer, he spoke most contemptuously of "Millerism," and besought me to "give it up." I gave him to understand that as a prerequisite he must define "Millerism." "Define it!" says he. "Yes." After a pause, as if he was hunting for the nearest genus and specific difference, he exclaimed, "It is foolishness." I replied that this definition was too vague. He then said, "It is deranging the community." Believing he had given as accurate a definition as he was capable of, and, moreover, perceiving that his wrath seemed to kindle in proportion to the failure of his logic, I pressed him no farther, simply remarking, that if truth had produced the excitement to which he had alluded, it must be a salutary one. I told him that he had said nothing against the doctrine he so much hated—that he was, in this respect, like the most able and formidable of our opponents, who required us to renounce principles and doctrines which they, with all their learning and ingenuity, have shown themselves wholly inadequate to overthrow; and this was one reason we clung so tenaciously to what we believe to be truth.

He was evidently at a loss to express in terms sufficiently appropriate and satisfactory to himself, the supreme contempt he cherished for "Millerism." At length he condemned it with an oath. This was an unexpected argument, for till then I did not know but he was a church-member. I told him that he must not expect me to relinquish my hope while none were able to show the evils of it—that I simply requested him to point out a well-authenticated case of injury done by believing that the Second Advent was at the door. He replied, "Why Millerism has set Watkins, one of our most useful ministers, crazy." Knowing that I had, for some time, enjoyed the undeniable reputation of being, at the least, a mono-maniac, I thought it possible that this was, by innuendo, a personal attack; but I was soon convinced that he did not know my name. I replied, that I knew no white minister in the city of that name. He said, "he is a colored man—he is over all the colored people." Such an extensive oversight either by a colored or white minister in Baltimore was news to me. "What," I inquired, "is his christian name?" He answered "Asbury," (making a mistake in the name.)

As I had never heard of such an individual, I put the question, "where is he now?" He replied, "why he is in the hospital." "In the hospital!" I rejoined, "yes, he is now in the hospital." "Well," said I, "I have some strong doubts in regard to the matter,—indeed, I believe not a word of it; it is of a piece with many other stories. He exclaimed, "no, you'll believe nothing." "I cannot believe that," I replied "for it so happens that the person with whom you are conversing is the identical preacher Watkins, who is, you say, now in the hospital. The hospital, in which I have resided during my insanity, is a few doors below. As crazy as I have been I have paid my way

and provided for my family." With an undefinable gaze he put the question, "Are you Mr. Watkins?" "Yes, sir, I am the very man." He turned to the proprietor of the shop and asked, "is he the man?" He was answered in the affirmative. He made no further reply than a suppressed muttering, and skulked away, saying, "you had better come back."

I have always felt a strong repugnance to having my name in the public prints; and should have remained incog, in the three epistles I have written, were the Advent cause a popular one. It is because all, who have avowed themselves Adventists, are suffering persecution for the Lord's sake, that I feel a disposition to be identified with them, and to share their sorrows, knowing that it is infinitely preferable to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

Yours in the kingdom and patience of Jesus.

WM. WATKINS.

Baltimore, (Md.) Aug. 11th, 1845.

#### LETTER FROM BRO. I. R. GATES.

Dear Bro. Himes:—I have had the privilege, notwithstanding my short stay in Boston, or rather the short time that I have been here, of making a few visits to several congregations in the surrounding country. The visit that I made on the 4th of July to Sturbridge, was one of great interest to me, especially as there was so much said, about that time, about the door of mercy being shut, &c. Then I had the privilege of seeing a company of the most faithful and spiritual brethren that I have ever met, all deeply engaged in the work of reformation that was there progressing. There, too, I saw the poor prodigal backslider, with tearful eyes and anguished heart, resolving to return to their Father's house, and to their much abused labor, while a number of anxious sinners are inquiring the way to Zion. I learned by Mrs. Smith and Pratt, who labor there, that about 20 souls have been hopelessly converted in that place, during the spring and summer past,—to God be the glory.

Exeter: My visit to that place last Saturday and Sunday was very gratifying to me, and I hope to all the dear brethren that are resolved to stick for Bible order, and the blessed hope, and the Abrahamic Faith. I had kindly offered me the Christian meeting-house, where I spoke three times to quite large assemblies. I also attended two prayer and conference meetings besides. Many of the brethren and sisters seemed quite spiritual and much engaged, and they are resolved to hold fast the beginning of their confidence steadfast unto the end. The Lord keep them holy and watchful until he appears.

Portland. I went direct from Exeter on Monday to that city, where I spoke in the evening to quite a large company; the Lord was present to bless. Br. L. Osler is located at that place, and is doing well. I learned while there, that many congregations, that are destitute, in the surrounding country, are giving the Macedonian cry, "Come over and help us." The door is almost everywhere open for truthful and merciful Advent preachers. Cannot Br. I. B. Mitchell, my former travelling companion, come to this great harvest! If so, please call and comfort the brethren in Pa. and York state, on your way. Call at Seabury, and don't forget Ithica, where they sheared my horse while I was lecturing in that place. "All our light afflictions, which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory." O, let us all be faithful, lest in the end we find out to our eternal regret, that the Lord has bestowed grace and labor upon us in vain. May we watch and be ready, for the Judge is at the door.

Boston, Aug. 25, 1845.

I. R. GATES.

#### LETTER FROM BRO. W. PRATT.

Br. Himes:—Yesterday I met with the brethren in Greenfield. Found them strong to follow on to know the Lord and obtain the crown. We had a good time while waiting on the Lord; our souls were refreshed, and we gave God praise. There are a few brethren in Wales that have this blessed hope. We had a meeting there last Thursday—one which set the whole town in an uproar; and there was the first time that I ever saw the wicked pray for the Lord to come; but they prayed that night that the Lord would come and take up the Millerites, for they could have no peace where they were. Undoubtedly, soon their prayer will be answered, and, to their great astonishment, they will be cut off. O, that they might see their awful condition, and repent before our Lord comes. The brethren in this region are waiting for the hope of Israel. God grant that we soon may receive it.

W. PRATT.

Sturbridge (Me.), August 18, 1845.



## LETTER FROM BRO. I. R. SHIPMAN.

Dear Bro. Himes:—I have removed to Sugar Hill, and have been with the brethren two weeks. We have had some very good meetings, and we hope our faith and love is increasing. I left my former place of residence with much deep feeling. Having spent about seventeen years there, I found many a tender tie bound me to the place, as the time came for my departure. For the last three years, many of my brethren have been firm believers in the Advent near at hand, and we have laboured, suffered, and rejoiced together. We parted with the best of feeling, and the sweetest union with each other, expecting to live in each others affections until faith is swallowed up in sight, and hope in glad fruition. I feel very thankful to all my friends for past favors, and pray for the blessing of God on them all. I can see many imperfections in my past life, since engaged in the ministry, for which I ask a pardon of all, although I have a consciousness of always trying to do the best. I still feel an interest for my brethren there, and hope and expect they will soon obtain a faithful laborer among them, who will feed the flock with the sincere milk of the word. Some of my brethren where I have labored for the last three years, may wish to know what my faith is at this time. To all such I would say, I cannot express it any better than we tried to do at the Albany Conference; and I am sure we took the stand there the state of affairs among us very much needed. I am glad we have spoken to all on the subject of our faith and hope, showing them we have no fellowship with any practice that is not in strict accordance with the Scriptures. Those that are preaching and practicing fanciful and extravagant views are untiring in their efforts; and should we be silent while the cause of God is suffering on every hand? I pray that the same blessed spirit which attended all our deliberations there, may continue with us until our conflicts and trials shall end; and while we have to meet and oppose error, that we may treat all with the kindest of feelings, that we hurt not the "Oil and the Wine." I would say to the churches who are looking for the glorious appearing of the Savior, I have not come to this place with the intention of laboring no more abroad, but shall respond to a portion of the calls of my brethren, as usual, until called by my Master from the field of labor. I never was stronger in the faith we have been preaching than at the present time. Very soon all our conflicts will be o'er. May the Lord give us all sustaining grace, and give us the crown of life. Although we suffer martyrdom, yet let us hold fast our profession, and stand with the great company on Mount Zion. May God give us all patience and perseverance, and save us at his coming.

I. H. SHIPMAN,

Sugar Hill (N. H.), Aug. 14, 1855.

## LETTER FROM BRO. J. CURRY.

Dear Bro.:—I have just returned from a short visit to Patchogue, L. I. The brethren there, as in some other places, have had to endure trials of the severest kind; but I found a goodly number standing on gospel ground, and "contending earnestly for the faith once delivered to the saints." To them, yesterday, (Lord's day) I preached twice the glad tidings of the kingdom of God, and to the praise of my adorable Master be it said, it was with the "Holy Spirit sent down from heaven." Praise the Lord! the gospel has lost none of its power; the belief of it is, as ever, attended with assurance of God's favour and joy in the Holy Ghost. While I acknowledge the present to be a time of great spiritual dearth, it appears to me the principal difficulty in the way of the salvation of men is unbelief; but so far from its being any thing new, it is what Christ himself, and the Apostles, and ministers from that time to this, met with. In view of present circumstances, I feel the importance of laboring with more diligence than ever, in view of the near, near approach of our Heavenly King.

Yours in the hope of the gospel.

S. CURRY.

Brooklyn (N. Y.), June 30, 1845.

## LETTER FROM BRO. CHARLES E. GILLETT.

Dear Bro.:—Through much opposition and trial, I am still endeavouring to give meat in due season, and make my way to heaven. I have recently visited some bands of brethren in the field of my labor, and can say the Advent doctrine is progressing, and still has its devoted advocates. In some of my recent labors, some have been converted to God. The gospel still has power in it unto salvation. In this place, objections, founded upon false reports, against the Advent doctrine, are giving away before the clear light

of truth. Truth is mighty and will prevail. I expect Jesus, and intend to keep on the walls of Zion until "Jerusalem is made a praise in the whole earth."

Yours, in the blessed hope,

CHARLES E. GILLETT.

Jerusalem (N. Y.) Aug. 7, 1845.

## LETTER FROM H. BUCKLEY.

Dear Bro. Himes:—I have lately returned from a tour of six weeks in Canada East. I visited Star-bridge, Farnham, Shefford, Georgeville, Stanstead, Hatley, and Melbourne. In all of these places I found some happy souls, who are looking daily for the coming of the "King of Israel." And I think I never saw people better prepared to salute our "King" with expressions of loyalty, than those brethren and sisters in Canada East who have stood the trial of faith which we have all been called to pass through. They understand the import of the proverb, "Hope deferred maketh the heart sick," but they don't give up "Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." There is a wide field in that section, which calls for faithful labors. Our self-denying and devoted brother Hutchinson, is doing what he can to feed the flock of God in that section, but he is pretty much alone and needs help. O, that the Lord of the harvest would send more laborers into his harvest. On my return to Addison, I passed through Richford, Berkshire and Enosburg, Vt. I found several, in those places, strong in the faith of soon seeing Jesus.

The brethren and sisters in this vicinity are generally holding to the faith of the gospel. My faith, I hope, is strong as ever—doing what I can to aid in the work of proclaiming the glad tidings of the "kingdom of heaven at hand."

Yours in the hope of soon seeing Jesus.

H. BUCKLEY.

Bristol, (Vt.) Aug. 11, 1845.

## LETTER FROM BRO. H. ROBINSON.

Dear Bro. Himes:—I have been a reader of the Advent papers for more than two years, and have always prized the truths they contain. I still believe the time is at hand when the heavens will open, and the same Jesus who went up from Bethany, will come in the clouds of heaven, with power and great glory, to give reward to his servants. I am surrounded with a worldly minded church, who say the set time has not come; for, say they, Christianity must spread over the earth, and all are to know the Lord from the least to the greatest. I think it will rather be as Christ said it would be when he comes. As it was in the days of Noah and Lot, so shall it be when the Son of Man cometh. I am the only one, in this village, of some 5000 inhabitants, that takes an Advent paper; and there are but two more, that I can find, that have ever had anything like an Advent belief. I am firm in the belief that we have had the midnight cry, and it becomes us to watch, having our lamps trimmed and burning; for the Master has promised to come again when the multitude are saying, "where is the promise of his coming," &c. Now shall we watch and not expect to see the object for which we are watching, or shall we be hypocrites, and say we are watching, but don't believe we shall see it?

I watch, and expect to see and realize and enjoy what I watch for, even the redemption of the purchased inheritance, and an heirship with Christ to an inheritance incorruptible, undefiled, and that fadeth not away.

Yours in hope of everlasting life,

HIRAM ROBINSON.

Waterford, (N. Y.) August 1, 1845.

OBITUARY.—Elder Sutcliffe, of Bolton, C. E., died March 7th, 1845, aged 64 years. He experienced religion when a child. He emigrated from Ireland to this country about 16 years ago. He belonged to the Wesleyan Methodist Society for a great many years. Since he came to America, however, he has most of the time been connected with the Protestant Methodists. He was a member of their Conference, in Vermont, for 8 years, till the Lord called him to go and proclaim "Behold the Bridegroom cometh!" He embraced the Advent Faith in 1836. He was a whole hearted Adventist and endeavored to show his faith by his works. He died in the triumphs of faith; yes,

the faith of very soon having part in the first resurrection. He was asked, before he departed this life, if he had rather die or live till the coming of the Lord; he said he had no choice. "I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him; for this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (go before or have advantage over) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." R. HUTCHINSON.

Stanstead, C. E. July 8th, 1845.

JESUITS.—We understand that the Superior General of the Jesuits arrived last week, in this city, from Paris, and is now on a visit to St. Mary's, Marion county, Ky. The object of his visit to America, and particularly to Kentucky, it is said, is to take a general view of education, and see how our youth are generally instructed. But more probably he comes to reconnoitre and make soundings for the future. Should the French Government enforce the execution of the existing laws, as urged to do, undoubtedly this country will be their place of retreat, and we shall be overrun with an order of men, who, as an order have been justly regarded as a curse to every country where they have established themselves.—Louisville Courier.

NOTICE.—I H. Shipman will preach at Derby Line, the third Sunday in Sept.

A Conference will commence at the Read meeting-house, in Richmond, Me., on Wednesday, Sept. 24, P. M., continuing till Sunday, P. M. The boat will arrive in the morning, and carriages will be in attendance.

A camp-meeting will be held near South China, at Deer Hill, on the land of Wm. Pollin. Horses kept free of expense. All who can will bring tents. Board on the ground.

HIRAM STINSON,

Hallowell, Aug. 24, 1845.

NICHOLAS SMITH.

Camp-meeting at Newington, Ct., Sept. 9.

" " at Square Pond, Ct., Sept. 15.

Conference at Gardner, Me., or vicinity, about the 24th Sept.

Conference at Bristol, Vt., Sept. 5.

Grove meeting at St Armand, C. E., Sept. 27th.

## Letters and Receipts for Herald and Watch,

TO AUG. 30.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

J. Thomas, 235 v 10; Mr. Emery, 227 v 9; J. Bostwick, 227 v 10; Wm. Jaquish, 235 v 10—each 50 cts. J. W. Thatcher, vol 10; R. Young (2 copies), vol 8; D. Towle, vol 7; Sarah M. Parsons, 243 v 10; E. S. Robbins, 183 Watch; Sarah Carver, vol 8; M. H. Ross, vol 10; Miss R. H. Dyer, vol 10; R. Thayer, Watch; P. Yates, vol 10; R. Matterson, vol 10; J. Albrow, 232 v 10; T. G. Allen, 183 Watch; E. Dexter, 228 v 10; I. Cody, 244 v 10; J. P. Smith, 244 v 10; J. Jones, vol 9; J. S. Myers, 244 v 10; S. Miner, 244 v 10; N. Lazell, vol 9; J. Ross, 244 v 10; W. Bowles, vol 9; J. Hobbs, vol 10; J. Underwood, vol 5; D. G. Whitaker, vol 9; D. Winchester, 227 vol 10; A. Gray, vol 9; A. Hall, vol 9; J. Cain, vol 9; D. Dustin, 244 v 10; Eld. Locke, vol 10; H. E. Menney, 244 v 10; J. Dresser, 244 v 10; W. Flanders, vol 10; J. Howland, vol 9; J. Harris, vol 9; J. Holder, vol 10; D. Wiggins, Jr., vol 10; H. B. Lounge, vol 10; S. L. Beckey, vol 10—each \$1. A. Ferguson, vol 9; J. Burrows, vol 10; J. Frost, vol 9. J. C. Demerett, vol 10; R. Phippen (2 copies), vol 9; M. A. Parker, vol 10—each \$2. C. L. Page, 215 v; 9—\$12 1-2. B. Stow, 260 v 11—\$2 75. Capt. J. Howland, Jr., end of Watch—\$2 16. J. Ewell, vol 9 (\$2 37, book \$1 50)—\$8 1-2 cts. T. Chase, Jr., 226 v 10—\$2 25.

## LETTERS AND RECEIPTS FOR BOOKS, ETC.

W. Pratt; H. Tanner; J. J. Porter; F. H. Skinner; J. D. Johnson; S. Palmer; I. H. Shipman; N. Smith; R. P. Cotten, \$2; E. Burnham; J. Daniels, \$2 (books sent); J. Davenport; B. Perham, 25 cts. (books sent); J. L. Brendeburg (papers sent); L. In galls (paper goes to Nunda Valley, N. Y.); I. E. Jones; L. Morse.



# THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!

VOL. X. NO. 5.

Boston and New York, Wednesday, Sept. 10, 1845.

WHOLE NO. 227.

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### THE CHURCH IN THE WILDERNESS.

Cant. 8:5—"Who is this that cometh up from the wilderness, leaning upon her beloved."

Who is this from the wilderness coming along,  
By the arm of her glorious Beloved made strong!  
'Tis the Church of the Savior, confiding alone  
On that covenant love which hath sealed her his own.  
O ye Christian professors! look round you and say  
Where on earth that fair church ye can find at this day!  
The betrothed of Jesus, the spouse of the Lord,  
Is a body dismembered in heart, deed, and word.

Yet the hour is approaching, when God will look down  
On his temple defiled, with retributive frown;  
When the God of our fathers will rise in his strength,  
And his sanctuary cleanse from pollution at length.

Then beware, all ye Pharisees! turn and repent,  
Ere the lost day of grace ye shall vainly lament;  
For the direful illusions of Popery yet  
Glare o'er this land 'till, its lurid beams set.

The Papal dominion is striving to gain  
Again for a season its dragon-like reign;  
And again, unrelenting, its war still to wage  
'Gainst the saints of the Highest with impious rage.

Spouse of Christ! Oh prepare His command to obey,  
From this wilderness world when He calls you away.  
And in faith and in patience the fiery storm stand,  
Assured that the Lord, our Deliverer's at hand.

### Good Men may be Deceived.

It is well known that when the pious Whitefield was laboring in this country, he had to encounter the most inveterate hostility, and that even from ministers and churches. One great cause however, of this hostility was, the indiscretions of those who were ostensibly laboring in the same cause with him. Hugh Bryan, of S. Carolina, was praised highly, at one time by Whitefield; but afterwards makes the following confession. This letter is dated March 1, 1742. He begins:—

"It is with shame, intermixed with joy that I write you this. I find that I have presumed, in my zeal for God's glory, beyond his will, and that he has suffered me to fall into a delusion of Satan,—particularly in adhering to the impressions on my mind; though not, to my knowledge, in my reflections and other occurrences of my journal. This delusion I did not discover till three days past, when, after many days converse with an invisible spirit, whose precepts seemed to be wise, and tending to the advancement of religion in general, and of my own spiritual welfare in particular, I found my teacher to be a liar, and the father of lies; which brought me to a sense of my error, and has much abased my soul with bitter reflections on the

dishonor I have done to God, as well as the disquiet which I may have occasioned to my country. Satan, till then, appeared to me as an angel of light, in his spiritual conversation; but since I have discovered his wiles, he has appeared a devil indeed, showing his rage." It seems, he still believed he had been conversing with an invisible spirit. After some details of confession, not worth transcribing, he concludes, and adds: "P. S., May we all keep close to the law and to the testimony of our God, and hearken to no other revelation for divine truth, and watch and pray, that we enter not into temptation, is a further prayer of your most unworthy servant, H. Bryan." This was published by order of the Commons House of Assembly, passed March 3, 1742. As published in the Boston Post-boy of May 3, it was accompanied with a statement on the authority of his brother,—perhaps Jonathan, of the means by which he was undeceived. The invisible spirit bade him go, by a direct course, and without looking on the ground, to a certain tree, and take thence a rod, with which he must smite the waters of the river, and they should be divided, so that he should go over on dry ground. He started to obey; and after several falls from not looking at the ground, found the tree and procured the rod. With this, he began to smite the river, and press forward towards the farther bank, till he was up to his chin in the water, and his brother, who had followed him as fast as he could, but just saved him from drowning. His brother then urged him to go home; but the spirit had assured him that, if he went home that night, he should be a dead man before morning. However, the sharp weather and his wet jacket at length prevailed. He went home; and, finding himself alive in the morning, concluded that the spirit, which had lied to him twice, must be the "father of lies." The account is found in the second edition of "A letter from a gentleman in New England to his friend in Glasgow," "on the State of Religion in New England since the Rev. Mr. George Whitefield's arrival there." O. S. Ch. Lib.

Mr. Davenport himself, one of the most godly ministers connected with Whitefield, ran into many excesses. By invitation he visited N. London, Ct., March 2d, 1743, to organize a church. Says Mr. Tracy:—

"Immediately on his arrival, in obedience to messages which he said he had received from God in dreams and otherwise, he began to purify the company from evils which prevailed among them. To cure them of their idolatrous love of worldly things, he ordered wigs, cloaks and breeches, hoods, gowns, rings, jewels and necklaces to be brought together into his room, and laid in a heap, that they might, by his solemn decree, be committed to the flames. To this heap he added the pair of plush breeches which he wore into the place, and which he seems to have put off on being confined to his bed, by the increased violence of a complicated disease. He next gave out a catalogue of religious books, which must be brought together and burned, as unsafe in the hands of the people. March 6, in the afternoon, all things being ready, his followers carried a quantity of books to the wharf and burned them, singing around the pile, 'Hallelujah,' and

'Glory to God,' and declaring that, as the smoke of those books ascended up in their presence, so the smoke of the torment of such of their authors as died in the same belief, was now ascending in hell. Among the authors were Beveridge, Flavel, Drs. Increase Mather, Colman, and Sewall, and that fervid revivalist, Jonathan Parsons, of Lyme."

Mr. Davenport was finally convinced of his errors and made a full confession, from which we make the following extract:—

"I confess I have been much led astray by following impulses or impressions as a rule of conduct, whether they came with or without a text of Scripture; and my neglecting, also, duly to observe the analogy of Scripture. I am persuaded this was a great means of corrupting my experiences and carrying me off from the word of God, and a great handle, which the false Spirit has made use of with respect to a number, and me especially.

"I believe, further, that I have done much hurt to religion, by encouraging private persons to a ministerial and authoritative kind or method of exhorting, which is particularly observable in many, such being much puffed up and falling into the snare of the devil, whilst many others are thus directly prejudiced against the work."

DIVINE DIRECTION.—As an instance of the liability of men to be deceived in supposing themselves under Divine direction, we give the following extract from a pamphlet by Robert Ross, pastor of the church in Stratfield, Ct., published in 1762:—

"A family by the name of Dutartes, consisted of father, mother, four sons, and four daughters. They received their religious impressions from Christian George, who is said to have been a Moravian. After two or three years, they withdrew from all religious association with others, believing that they alone had the true knowledge of God, and were taught by him by signs and impulses. Peter Rombert, who had married the eldest daughter, a widow, was their prophet, like unto Moses, as they thought, whom they were to obey in all things. He predicted the impending destruction of all men, except that holy family. He afterwards declared that God commanded him to put away his wife and take her younger sister, and predicted that after the destruction of the wicked, God would raise his wife's former husband, so that the whole family be preserved entire. The father hesitated, but Peter gave him a sign, that, on going to another plantation, the first animal that he should see should be such an one as he mentioned. The sign came to pass, and the change was made without further ceremony. They refused to perform militia and highway duty, pretending a divine command, and threw off all obedience to the civil magistrates. Justice Simmons issued a writ for Judith Dutarte to answer concerning the child which she was expected to bear. By direction of Rombert, the family armed, fired upon and defeated the constable and his attendants. Another attempt was made, attended by the Justice and ten or twelve men. The Dutartes fired upon the company, and killed Justice Simmons; but after a battle, their doors were forced, one, Mrs. Lesard, was found dead, six were carried prisoners to Charleston, and on the 30th of September, 1724, five were sentenced



to be hanged for murder. On trial, they freely acknowledged all the facts, declared that they acted by divine command, and were about to die as martyrs, but should be raised on the third day; and, in the steadfast profession of this faith, Dutarte senior, Rombert and Boineau were executed. Daniel and John Dutarte, aged eighteen and twenty years, remained sullen till the third day was passed, when, on the failure of the prophecy, they confessed their error, and were pardoned. One of them afterwards, by pretended divine direction, killed a man with whom he had no quarrel, and was executed for it; but, in the opinion of Mr. Garden, who, as chaplain, attended on them all when under sentence, died penitent."

### God in the Great Fire.

Yes! God was in it, but few men saw him.—Everything was observed but God. Some men saw the powder, some the saltpetre, some the incendiaries, some the oil and spirits, some the dry weather, some the dreadful explosions; very few saw the hand of God. Some eyes looked upon the stout brick walls, and iron fire-proof shutters, built by Mr. Titus, and said, "This is our defence; see how the devouring flames give way before it!" Some thought of Rich's salamander safes, and the mutual insurance companies. Some described the men flying unharmed through the air, and lighting with life upon the side-walks. Some told of fearful deaths, and others of hair-breadth, marvellous escapes, and others of the miracles of Croton water and the firemen; but few spoke of God. Some went round the ruins, to map out and note down the devastation, and tell the world the result of their sagacious investigations as to the causes of the evil, and its actual extent; but few, indeed, were there that asked who the evil came from, or said that God had done it, or pointed the sufferers to God.

Some said that the ruin was great, but the iron shutters stopped it, and the innate force of things in the great city of New York would roll on in the tide of business just as successfully as before.—"And Ephraim said, Yet I am rich, I have found me out substance." Some said it was not near as bad as in 1835; it would soon be gotten over; and they must put tanks on the tops of their buildings. "I have smitten you, yet have ye not returned unto me, saith the Lord." Some said it was a sublime and awful sight to see a great city burning. "I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning; yet have ye not returned unto me, saith the Lord." So are God's chastisements received, as if they were not even God's providences.

The merchants are burnt out over night; and the next day congregate on 'change, and speculate in disasters, and lay plans for clearing away the rubbish of their storehouses, and building greater; but alas, how few say, "If God will, we shall live, and do this or that!" How few that dream of saying, "Come, and let us return unto the Lord; for he hath torn us, and he will heal us; he hath smitten, and he will bind us up."

The merchants and editors of our city may be assured that it is not the powder, but God's chastising providence, that hath caused this destruction; nor was it the Croton water, nor Mr. Titus's iron shutters, that stayed the progress of the conflagration, but God's forbearing mercy. May he give us the grace to acknowledge this, and to return unto him. We are ready for every expedient but this; but surely, if we do not "frame our doings to turn unto our God," there are still worse chastisements in store for us. He who hath caused the fire to consume a few warehouses, could sheet our city in unquenchable flame, if it pleased him to let loose his justice. We are full of energy in every other direction except towards heaven; we resort to all other insurance offices sooner than to God's.—"When Ephraim saw his sickness, and Judah his wound, then went Ephraim to the Assyrian, and

sent to King Jareb; yet could he not heal you, nor cure you of your wounds."

God hath a voice in these providences, to his churches. Perhaps he hath sent this fire into our city, that the fire of divine love may be rekindled in our hearts, that his way may be prepared for a great revival of religion. He has many awakening and humbling methods, and having begun with us, he will probably go on. He is teaching us the vanity of worldly riches; the transitory, frail nature of all earthly possessions. He is teaching us, and warning us, to lay up treasures in heaven.—*N. Y. Evangelist.*

### The End, and means to that End.

It is an arrangement of Infinite wisdom that ends shall be accomplished by means. And hence, when the world by wisdom knew not God, "it pleased God by the foolishness of preaching, to save them that believe." But "how shall he preach except he be sent?" If Jehovah designs to save those which believe by the foolishness of preaching, then he must have given an authoritative message to be delivered for the credence of men.

#### What is that authoritative message?

It is thus found, Mark 16:15, 16. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." But still the question is, *believeth* what? The apostle Paul replies: 1 Cor. 15:1-4. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For, I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the scriptures." This, he declares, was what he and all the apostles preached as necessary to be believed, and by it they were saved if they kept it in memory what he preached, unless they had believed in vain.

Again, he presents the faith necessary to salvation, Rom. 10:8-10. "But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

These two passages present very clearly what that faith is by which the sinner is to be saved. These points then should be constantly presented and held before all men for their credence, as the condition of salvation.

But it may be asked, is that all that is necessary to be believed in order to salvation? I reply, *yes*; it is all that is necessary in an absolute sense.—Why, then, is there any thing else in the Bible, if it is not necessary to be believed? I reply, as a means to that end; it is to assist our faith or prompt us to action. The doctrine of the Second Advent, for instance, is clearly taught in the Bible and should be preached and believed; but it should neither be preached or believed in such a manner as to make our faith or unbelief in any particular theory respecting it, a test of salvation. For what purpose is the doctrine set forth in the Scriptures? The whole tenor of the word of God replies, as a great motive to repentance, faith, and holiness. Thus the second Psalm presents the doctrine, and then adds, "Be wise now, therefore, O ye princes," &c.

John preached it—"Repent ye, for the kingdom of heaven is at hand."

Christ preached it—"The kingdom of God is at hand, repent ye, and believe the gospel."

Paul preached it—"Now commandeth he all men everywhere to repent; because he hath appointed a day in which he will judge the world in righteousness."

Peter preached it—Acts 3:19-20. "Repent ye therefore, and be converted, that your sins may be

blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you." So also, the faithful and true witness—"Be zealous therefore and repent, or I will come unto thee quickly and will remove thy candlestick out of its place except thou repent."

The coming of Christ, then, is rather the great motive to repentance, than a faith by which we are to be saved. Let us keep this in view in all our preaching and teaching. Perverting this great truth from its proper place and design may render it a curse rather than a blessing. But in its place and with its design before us, we can have no truth more salutary and important brought to bear on the conscience. It was this view of it which at first induced me to proclaim the doctrine, and now constrains me to continue in the work. I have believed, and still do, that the Lord designs all his true people should understand the subject, and they will, as the means of inducing a full preparation for the event. Hence, *our duty* is, to still cry, "Behold the Bridegroom cometh!" If we do not do it, the Lord will raise up those who will perform the work. To save souls and present every man perfect in Christ Jesus, is my one great desire—for this I mean, by the grace of God, to labor till the Master comes.

Yours, waiting,

J. LITCH.

### Primitive Methodism.

*Dear Bro. Himes:*—Having been an unworthy member of the M. E. Church for nearly twenty years last past, I have had an opportunity, to say the least, of becoming conversant with her *earliest*, as well as present history. And here let me give utterance to what I sincerely feel within:—Methodism, "with all thy faults I love thee still." I love the spirit that called out a Wesley and his coadjutors, from the stupefying embraces of a lukewarm church, and bade them proclaim the doctrines of a risen and coming Savior, and the necessity of a constant and abiding holiness of heart, as the only safe ground of preparation for that day, "for which all other days were made." If we carefully trace the history of those individuals, and their followers, down the stream of time, we shall find that the broad distinction between the spirit of what was, by way of ridicule, called Methodism, and the spirit of the world, was proverbial during a series of successive years immediately after those self denying and devoted Pilgrims published their blessed doctrine of a full and free salvation. Hence, the Methodists, as a body, have been called fanatics and enthusiasts; and when they clung to the "narrow way," were held up to contempt, not only by the world, but by almost every other denominational sect of professed christianity. In the early state or rise of Methodism, there did, unquestionably, exist practices among them not sanctioned by the word of God. These unscriptural practices were deplored by Wesley himself; but their tendency was not so pernicious as to induce him to condemn the whole system of which he was the author. He considered them as extravagances growing out of the imperfections of human nature, which time and cultivation would correct; and though there were a few extravagances, there was much deep, heartfelt piety, that bade defiance to the storm of persecution which was raised against it, and triumphantly entered the proud citadel of Antinomianism and infidelity, and shook their kingdoms from centre to circumference. But while Wesley endeavoured to correct these irregularities, he insisted on the necessity of maintaining a broad distinction between the practices of those of his church and those of the world. He inculcated the important lesson, that the christian should take the Bible for his rule of conduct, however much it might subject him to the ridicule and persecutions of a wicked and perverse generation. His deep acquaintance with human nature led him to foresee, that in all probability, an attempt would be made, in some future age of the church, to establish some of these distinctions, and blend the spirit of piety with that of the world, and



thereby form a system of religion which would meet the approbation of the multitude. Consequently he besought his followers to avoid such a spirit as they would their worst enemy. But, notwithstanding his instructions and admonitions, this spirit has crept into their ranks, and has made a disastrous havoc of almost every principle of primitive Methodism. This spirit tells the young convert that it is not necessary for him to be so singular in his deportment, that he is too exact in his observance of religious duties, and that a little more conformity to the world will add to his respectability, while it will not lessen his piety and usefulness. The Christian who listens to such sentiments, will not be likely to make much progress in religion. All approval of such doctrine is a strong symptom of backsliding; and they who persist in it are backsliders already. Such a spirit will estrange the affections from God just so sure as we harbor it; and will constitute an acknowledgment in practice, if not in theory, that the religion of Christ is a delusion. Let it not be supposed that I approve of an over-heated zeal and fanaticism in religious matters. To mistake the joys arising from worldly prosperity and animal excitement, for the ecstasy of pure and undefiled religion, is an unfortunate and mischievous error. But it is believed that a cold, inactive spirit, which slumbers on amid the threatenings of God, and the mild entreaties of a merciful Savior, is more to be dreaded than a few extravagances and irregularities in religious feelings and practices. The advocates of the various systems of irreligion, have openly declared their principles to the world, and defended them with a zeal worthy of a better cause—worthy the imitation of the followers of Christ. If Christians would convince the enemies of religion of their errors, and persuade them to embrace the Savior of sinners as their portion and guide, let them publicly declare their principles, and defend them by an uniform, consistent practice of all the duties of the Bible. It is the cold, inactive professor of religion who impedes the march of truth, and promotes the cause of infidelity. O, my brother, shall it ever be the dreadful and deplorable case of us, who are looking for Jesus' speedy coming, that we relapse into a morbid inactivity, if time should last a little while? Methinks I hear you exclaim, in thunder tones, God forbid! So say I; and so let us all say; and by the grace of God we will gird up the loins of our minds and hope to the end, contending earnestly for the faith once delivered to the saints, resolving that no earthly circumstances, hopes, or gains, shall for a moment engross our affections, or alienate our love for the appearing of the blessed Jesus. May constant preparation be our motto.—Amen.

G. W. CLEMENT.

### Sober Thoughts.

2 Pet. 4:7—"The end of all things is at hand; be ye therefore sober and watch unto prayer."

The preacher who sought after wisdom tells us, Ecc. 7:29—"Lo this only have I found, that God hath made man upright; but they have sought out many inventions." It appears from other parts of the Book, that the author turned aside from "wisdom's ways," with intent to find mirth, joy, and pleasure, but met with disappointment and mortification. V. 11—"Then I looked on all the works that my hand had wrought, and on the labor that I had labored to do; and behold all was vanity and vexation of spirit; and there was no profit under the sun." Job 28:28—"And to man he said, behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." Hence, where the fear of the Lord is not, there can be no true obedience, nor sense of the divine favor; consequently, none of that solid fear which yields the greatest amount of happiness allotted to man in this imperfect state.

One grand object of revelation is to show man's relation to God, and his dependence on him, in whom "we live, and move, and have our being," and at whose tribunal each one must render an account for all the deeds done in the body. Hence,

in the sacred volume, the solemnities of the final judgment are frequently presented to the mind, to induce man to forego the love and practice of sin, bow to the divine authority, and kiss the sceptre of his love, while it is called to day. This is evident from a great variety of passages in the New Testament; but one from the Old will suffice. Ecc. 12:13,14—"Let us hear the conclusion of the whole matter; fear God and keep his commandments; this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." How comprehensive! Yet how well adapted all the means by which God works on the hearts of his people, in the way of preparing and strengthening them for the performance of duty. Father, "Open thou mine eyes, that I may behold wondrous things out of thy law. Open the hearts of many to receive the truth in love, that it may be in them, a well of water springing up into everlasting life." John 4:14.

O, very good, says one, but how is it that works savouring more of the agency of the devil than of the good spirit, are wrought and gloried in by some who claim to be Adventists? That some who profess to believe in the Second Advent doctrine, should dishonor the Bible by practices unbefitting the gospel, can be no valid objection. Such has been the case since Christianity was first established by its great founder; and such the sacred oracles say will be the case, in a special manner, in the "last days": they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers; having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Our conversation should be in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself." When all might know the end of all things is at hand, why should there be such cruel and bitter opposition to the Advent of the Lord? Doth not affection prompt us to look and long for the return of a beloved one who has long been absent? And can any earthly friend or benefactor merit a tithe of the love so justly due to Him who is the chief among ten thousand and altogether lovely? The churches admit that Jesus is lovely and much to be desired; the reason it does not influence the conversation and conduct of many of them is because of their hatred to the plain, obvious teachings of the Word, particularly that in relation to the coming of the Just One. When men despise or make little account of divine truth God is provoked to withdraw his Holy Spirit and the joys of salvation from them, and hence they blindly walk on in counsels of their own. Where there is a clear conception of the love of Jesus, it will beget love in return, and draw out the chaste, ardent desire, to see him as he is, and to be a partaker of his glory in the redeemed earth, the future abode of the righteous.

But, say some, after so many failures, how can you be so stupid as still to believe the end of all things is at hand? I have yet to learn how a mistake in chronology can make the truth of God of none effect. It is the duty of every Christian to follow the Lord fully. In '42 I purchased Bro. Miller's Lectures. I saw, on the title page, "about 1843" as the time when the return of the Nobleman might be expected. Now if the evidence clustered around that time, with such force, is to neutralize all the arguments of our learned opponents, time proved our calculations incorrect; we are warranted to conclude that the advent of the Lord will surely take place within the little circle of time in which there is a dispute of dates among approved chronologers. Apart from the prophetic periods, the signs and tokens, celestial and terrestrial, given by Christ—the state of the professing church and the world—and "great words" of the "little horn"—show that soon that august day must usher in the glorious and fearful realities of

eternity! How cheering to the weary, wasting pilgrim, the solace and comfort of his covenant God. Amidst all the ills he endures from a thoughtless, thankless world, his heart still yearns, with fond affection, over his kinsmen after the flesh; and his heart's desire and prayer to God is, that many of them may yet come to Jesus, and have life eternal through faith in him—fostering love, as Jesus did when here below, even for his most bitter enemies; and look forward to that auspicious moment, when the rending heavens shall reveal Jesus, at whose fiat the sleeping saints shall spring from their dusty beds, glorious, immortal, and incorruptible, and we shall, in the twinkling of an eye, be changed and fashioned into the image of Jesus. The clouds will soon dispel, and O then what visions of glory will meet your enraptured gaze. A few more days of care, and all that now disturbs your bosom will vanish, like the mist of the morning before the rising sun.

JOHN MOFFATT.

Patapsco (Md.), Aug. 7, 1845.

### Extracts from the Note Book of a Traveller TO THE "CELESTIAL CITY."

Dec. 1. Little did I think, three months ago, that I should now be here, in this 'narrow way,' a 'pilgrim' journeying to 'Mount Zion.' Ere this, I expected to reach the end of my journey, and enter through the gates, into the City. But it is the will of my Heavenly Father that I should a little longer remain in this dark and sin-cursed world, and to His will my heart responds, Amen and Amen.

Dec. 3. I give glory to God that my ears ever heard, and my heart believed, the glorious sound of the near approach of my Savior. O, how this doctrine has weaned me from the world. The last cord which bound me to earth has been sundered, and I am free, free indeed. Earth has no attractions for me. So much have I contemplated the glories of the "New Earth," that I have lost sight of this. My soul sighs for Home. My heart says, "Come, Lord Jesus, and come quickly." I have felt of late to groan within myself for deliverance, earnestly desiring, as did Paul, to be clothed upon with immortality.

Dec. 7. To-day, happy in God. All is peace within. Am favored with near access to God—Feel that the "Father himself loveth me." Am enabled to go to Him with child-like confidence and simplicity, for those things which I need. Never did I before realize that it was so great a privilege to be permitted to call Him my Father. Yes, He is my Father.

Dec. 25. A day of trial. Temptations have been abundant, and the tide of spiritual enjoyment run in a low channel. Many vain thoughts and foolish suggestions have arisen in my mind, and I seemed to have no power to will against them. Was followed rather closely by the temptation that I was backsliding, and that what I had of late enjoyed, was excitement only. Had freedom to-night in pouring out my soul to God in prayer for grace to save me from cherishing "vain thoughts."

Dec. 29. My heart is still fixed, trusting in God. Am far from being satisfied with present attainments, believing it to be my privilege to possess much more of the Spirit's influence than I now do. I want to have my love to God increase daily.

Jan. 6. Holiness never looked so lovely to me as to-day. I love the very name of Holiness! My desires for greater degrees of purity increase. I cannot stand still; I must press forward. O how blessed it is to live near God, love him supremely, and live in constant readiness to meet the Lord. When, O when, will my longing eyes behold Him whom my soul loveth! I ardently desire to reach my journey's end. O, come my Redeemer! But not my will—not my time, but Thine. "I am my Beloved's, and He is mine," and I sigh for that day when I shall behold Him arrayed in light and glory, and stand with Him on the holy hill of Zion.

Jan. 19. Had no relish to-day for conversation



or reading. Endeavored to read the Bible, but it seemed like a sealed book. Was destitute of all feeling, but was enabled to rely on Christ with implicit confidence. Am enabled, with greater ease than ever before, to keep faith in constant exercise, as well when I am in the valley, as on the mountain top. Joys and sorrows are alike to me if I have the approbation of my God. "Give joy, give grief, give ease, or pain," but let me have thine approbation, my Father, then shall I be truly blest.

Jan. 28. Still the cloud remains. Although destitute of the enlivening and joyous influences of the Spirit, I have no other feeling than that of entire submission with regard to it. Like a little child have I quietly rested in the will of my Heavenly Father. May I continue to plunge deeper and deeper in the ocean of God's love, an ocean that is boundless. A TRAVELLER.

## The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, SEPT. 10, 1845.

### Scriptural Expositions.

"An Inquirer" asks for an exposition of Rev. 18: 1-4:—

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

This angel that comes down from heaven, and lightens the earth with his glory, must be the Lord Jesus Christ, when he shall descend from heaven into the "air," where the saints are to be caught up to meet him. For no angel can come down from heaven, who can lighten the earth with his glory, save the King of Glory, who will be revealed "in flaming fire;" who will come "as the lightning shineth out of the east, and shineth even unto the west;" whose eyes are "as a flame of fire," "and his countenance as the sun shineth in his strength;" who was "clothed with a cloud;" and a "rainbow was upon his head," and his "face was as it were the sun," and his "feet pillars of fire;" who will come "in all the glory of the Father." Surely the angel that descends from heaven, and lightens the earth with his glory, can be none other than Jesus the Archangel, who will put an end to the dominion of Satan.

"And he cried mightily with a strong voice, saying, *Babylon the great is fallen, is fallen.*" By Babylon, we understand all anti-Christian powers, with all things in this world that are contrary to the Spirit of God. Satan is now the god of this world, reigning in the hearts of the children of disobedience: he is the Prince of the power of the air. But when the Lord shall come down from heaven, and lighten the earth with his glory, the dominion of Satan will cease—he will no longer be the god of this world. Then all human governments will cease, and kings will be as weak and impotent as other men. All earthly wealth will also then be valueless, and none will buy or sell any more the merchandize of earth. Babylon will have fallen; all anti-Christian power and pride will have come to nought. It will, however, not then be destroyed: its destruction will be deferred till sentence is pronounced on the wicked, (see Matt. 25:41, and Rev. 14:9-11,) and the righteous are taken out of the earth. Rev. 14:13-17; 18:4.

Another evidence that this is the Son of Man, is in

Rev. 14:8, where we read, that the angel that cries *Babylon is fallen*, does not follow till after the Advent angel flies in the midst of heaven, and who is of course invisible to the dwellers on the earth. As the message of the Advent angel is, "the hour of God's judgment is come," its flight must continue till the hour of judgment, which will be when Christ shall "judge the quick and dead at his appearing and kingdom."—As this angel comes down from heaven at the very time when Christ appears to judge the quick and dead, they must be one and the same.

"Is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." When Christ shall come down from heaven into the air, and shall lighten the earth with his glory, the Holy Spirit will be withdrawn from the hearts of all wicked men; and when all restraining influences are taken from them, they will become devils, and the Babylon of this world will then be literally the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird. For as all nations have drunk of the cup of devils, and loved this world more than God, the consequences must be co-extensive.

"And I heard another voice from heaven." After the angel has flown in the midst of heaven, proclaiming the hour of God's judgment come, till his appearing and kingdom (14:6, 7), Christ has come down from heaven, and taken the dominion (18:1; 14:8), and the third angel has pronounced what is to be the doom of the wicked (14:9-11), then this voice is heard from heaven, from the firmament—the air—the very place to which Christ will then have come when he lightens the earth with his glory, and where the saints are to be caught up to meet their Lord.

"Come out of her, my people." To respond to the invitation to come, is to go in the direction of the voice that invites. To go in any other direction, would not be responding to the invitation to "Come." In this instance, the invitation to "come" is from heaven, where the saints are to be caught up; and as the invitation can only be responded to by going in the direction of the voice, it must be the invitation to the saints to meet their Lord in the air, by the voice of the Archangel. God speaks, and it is done; He said, "Let there be light; and there was light," to those on his right hand the Judge will say, "Come, ye blessed of my Father, inherit the kingdom." So here, the voice from heaven invites the saints in the Babylon of this world, to "Come out of her, my people"—synchronizing with the reaping of the harvest of the earth.—(14:14-16)

"That ye be not partakers of her sins, and that ye receive not of her plagues." The literal idea here is, that ye partake not of the consequences of her sins, and receive not of the plagues that are to be poured upon the heads of the wicked. The sins of earth have reached unto heaven—her iniquities are remembered, and Babylon is to be rewarded, by giving to her the cup of the wine of the fierceness of God's wrath. To escape this, our Savior has commanded us to pray always, that we may stand before the Son of Man [in the air.] Hence, to escape these things, the righteous are invited to meet their Lord in the air.

When the righteous shall have been taken out of the earth, then follows the destruction of Babylon. See the rest of the chapter. This synchronizes with the gathering the vine of the earth, and casting its clusters into the great wine-press of the wrath of God. (14: 17-20.) As a great mill-stone is cast into the sea, so with violence shall that great city Babylon be thrown down, and shall be found no more at all: she shall be utterly burned with fire; for strong is the Lord God that judgeth her.

After this destruction of Babylon, in which is found the blood of all that were slain upon the earth—after God hath judged the great whore, and avenged the blood of his servants upon her, we read that "the Lord

God Omnipotent reigneth." (18:6.) Then follows the marriage of the Lamb, and the dominion of Christ and his saints under the whole heaven. (18:9.)

With this view of the subject, there is no room in the order of events, as the angel gave them to John, for probation after the Advent, or for a dispensation to the Jews: they will have all been gathered in the harvest of the earth, or in the clusters of the vine of the earth.

We can give only a literal exposition of this Scripture. If we can spiritualize these texts, we may spiritualize the coming of the Bridegroom—the coming of the King of Glory. The spiritualizing of this Scripture before, has, we fear, been the foundation of all the spiritualizing that has followed.

N. B. The enquiry of "An Inquirer," respecting the meaning of a brother, we have sent to the brother alluded to. "An Inquirer" will see the impropriety of a public allusion to any brother, by the publication of a note from an anonymous correspondent. If we knew the precise meaning attached to the remark referred to, we should have answered the question ourselves.

### Enquiry.

"Are we not under the seventh vial, in Rev. 16? Is not the great city being divided? Are not the cities of the nations falling?" J. T. BRENDENBURGH.

ANSWER.

We think not. According to the 15th of Revelation, the vials are not even given to the seven angels to be poured out on the wicked, until they "that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." It must, then, be after the resurrection of the righteous, and their ascension to meet the Lord in the air, when they will stand, as it were, on the sea of glass, singing the song of Moses, the servant of God, and the song of the Lamb. If the vials are after the resurrection, we cannot now be under the seventh; besides, when the seventh angel shall pour out his vial into the air, then will come great voices out of heaven, saying, "It is done."

¶ A man, who came to a boarding-house in this city, tarrying several months, and "went back" without paying his board, expresses the idea, in a Western paper of Aug. 30, that to contend earnestly for the faith, by "trying to convince this ungodly world that there will be a resurrection of the dead—no return of the Jews—a personal and literal reign of Christ," &c., is "stopping," and not following on to know the Lord.

¶ One of the darkest traits manifested by those who practically say that they are the people, and that if they should die, wisdom would die with them (see Job 12:2), is in the hatred they manifest towards Mr. Miller, and others, who cannot conscientiously admit their claims to infallibility. Many are the times that Mr. Miller has been called to account by them, because he has dared to express his views of things different from theirs. His "Apology and Defence" is the last point at which they aim.

OBITUARY.—I have lately preached two funeral discourses. One, of our beloved Holbrook, a believer in the second coming of Christ at hand; and the other, that of an interesting daughter of Deacon Wood, aged thirteen years. She experienced religion after she was taken sick. At the commencement of her illness, she told her mother she should not live long, and desired that her father would pray with her, as she was unprepared to die. She joined in prayer with him, and gave her heart to Jesus. From that moment, she longed to depart and be with Christ. Her spiritual life was but a short epistle, but it was truly known and read of all that saw her. Her last words were, "Mother, don't weep for me; Jesus bids me come to him. Be faithful a little longer, and we shall meet again.—We learn from this, that the Lord will still have mercy on those who call upon him. I. R. GATZ.

Boston, Sept. 3, 1845.



## J. Q. Adams Again.

We did not intend to allude to the subject of the following again. But we insert this, in compliance with the request of the editor of the "Investigator." If the Mr. Adams to whom we have referred, was the publisher of that paper, we had reason to expect a response from him long since. But as we have received no testimony from that source, the evidence is on the side of the "Investigator." We lose the case by "default;" or rather, respecting the charge, that their former publisher has been converted, we enter a *nolle prosequi*.

"New Orleans, Aug. 19, 1845.

"Friend Seaver:—I am happy to be able to set you and some of your correspondents right in reference to that much talked-of 'Converted Infidel.' Mr. John Quincy Adams, the former publisher of the Boston "Investigator." Mr. Adams, as you were very correctly informed, and stated in your paper of the 6th inst., was employed at the printing business in this city all last winter. Upon seeing your statement, I immediately made inquiries concerning him, and learnt from a gentleman of the press, whose veracity is unquestionable, that Mr. Adams was living here at the time you mention. My informant also told me, that Mr. A.'s principles of Infidelity are firmer (if possible) than ever. He conversed with him upon the subject repeatedly. As to *Millerism*, Mr. A. always expressed his utter disapprobation, or rather pity, for that class of deluded fanatics, as he used to term those who were subjected to its influence.

"Mr. Adams left here some time last month for the Western country, and is expected to return in the winter. I am glad to have it in my power to communicate this information, which you may depend upon as being correct. Yours, &c. RICHARD D. BARRY.

"We would take it very kindly, if the editor of the 'Advent Herald,' in addition to similar obligations conferred upon us, would also do us the favor to publish the above letter. Its appearance in his columns would disabuse the minds of some, of the wrong impressions they may yet entertain of the former publisher of the 'Investigator,' while it might also be the means of preventing the imposture of the man, who, by representing himself as that publisher, is shamefully imposing upon the unsuspecting."—*Investigator*.

## A Clergyman and Mr. Miller.

A clergyman in Massachusetts had heard of the great reformation, which had followed the labors of Mr. Miller in Vermont, and wished to see and hear him. In 1839 Mr. M. visited that State, and received an invitation from this clergyman, to come and lecture in his church. From the result of his labors, he supposed Mr. M. must appear like some great Doctor of Divinity, and expected to see a fashionable gentleman. He had been informed that Mr. M. wore a white hat and camel cloak. On the arrival of the cars, he went to the depot to meet him. He watched closely the appearance of all the passengers as they left the cars, but saw none that corresponded with his expectations of Mr. M. Soon he saw an old man, with a white hat and camel cloak, shaking with the palsy, alight from the cars. He thought that must be the man; but if it should be, he regretted that he had invited him to lecture in his church. He stepped up to him, and whispered in his ear, "Is your name Miller?"—Mr. M. nodded assent. "Well," said he "follow me." The clergyman led the way, walking on ahead, Mr. M. keeping as near in sight as he could, till he entered his house. The clergyman was evidently chagrined, that he had written to a man of such appearance; and concluded he could know nothing respecting the Bible, but would confine his discourse to visions and fancies of his own. After tea, he told Mr. M. he supposed it was about time to attend church, and again led the way, Mr. M. bringing up the rear. He showed Mr. M. into the pulpit, and closed the door, not deigning to take a seat with him, but sitting among the congregation. Mr. M. read a hymn, after which had been sung he prayed, and then read another hymn, which was also sung. He felt rather unpleasantly because the clergyman did not sit with him. However, he took for his text—"Looking for that blessed hope, and

the glorious appearing of the great God and our Savior Jesus Christ." This he sustained and illustrated by apposite quotations from the Scriptures, proving a second personal and glorious advent of Christ. The clergyman sat and listened to him for about fifteen minutes; and seeing that he presented nothing but the word of God, and opened the Scriptures in a way that did honor to the occasion, walked up into the pulpit, and sat down with him. The result was, he embraced the truth, a glorious revival followed, and he was never again ashamed of Mr. Miller.

## Items.

On Sunday evening, Aug. 31st, a young man named Swan, was thrown down, and brutally assaulted, on the Boston Common, by three ruffians, whose object was to rob him. They found no money.

The iron steam-ship "Bangor" was totally destroyed by fire the 1st inst., near Castine. She made Dark harbor, on Long Island, where she was entirely consumed, with her cargo.

A child, about five years old, was run over by a coach the 2d inst., near the depot of the Boston and Maine R. R. Its life is despaired of.

There is no more news from Mexico. The war panic appears to be subsiding. The requisition of Gen. Gaines for volunteers, is said to be without authority. He will probably be court-martialed for his interference.

Some villains are amusing themselves in this city, by throwing vitriol on the dresses of ladies, as they pass in the streets.

The Grand Jury of Boston, have presented the translation of Paul de Kock's works as a nuisance.

A city government has been organized in the Willamette Valley, Oregon.

C. M. Clay is said to be recovering from his illness.

William Gridley had his pocket picked of \$263, while in a fruit-store in Congress-street.

About \$25 were stolen from the drawer of A. W. Gilmore, Merchants' row, recently.

On Monday night, the 1st inst., O. Cary's store, in Foxboro', was broken into and robbed of gold and silver watches, to the amount of \$300.

The crew of the ship *Suviah* mutinied while lying at Aransas Bay. Three of the crew were brought to New Orleans in irons, to await their trial.

During the month of August, 12,878 passengers arrived at New York, from foreign ports.

New Orleans papers state, that volunteers are still offering for the campaign in Texas. The heat of the weather was intense.

Prof. Stuart, of Andover, has in press a volume entitled "A Critical History and Defence of the Canon of the Old Testament." It is designed to show, that our Savior, and his Apostles, constantly recognized, as of divine authority, the books of the Old Testament—the identical books which we now find there, and no others.

The "Gazette de France" contains a letter from M. Bathe, the French Consul at Mossul, stating, that, after numerous difficulties, the interesting collection of sculptures and inscriptions, discovered by him on the site of ancient Nineveh, has safely arrived at Bagdad, having thus accomplished the most dangerous part of their journey to France. These inscriptions, when deciphered, will, it is thought, elucidate many disputed points in history and chronology.

MEMOIR OF BRO. FITCH.—By a letter received from Cleveland, we are informed that a memoir of our departed Bro. Fitch is in course of preparation; and it is desired, that all his communications and letters may be in the hands of his compilers. Those of his friends, therefore, in New England, who may have any of his letters in their possession, are requested to forward them to C. M. Severance, Cleveland, Ohio, or to this office, without delay.

## Foreign News.

The steam-ship *Caledonia* arrived at this port the 3d inst.

Some unknown friend across the water has sent us the "Leeds Mercury," from which, and the "European Times," we gather the following items of intelligence, which is all we find of any interest.

The harvest in England has proved bad. They are looking to America for supplies of bread. The state of the weather there has been very unsettled.

Dr. Cox, of Naples, announces that the inhabitants of that city are expecting another eruption of Mount Vesuvius, to take place in a few weeks.

The health of the Pope is giving some cause of alarm. He suffers from a cancer in the nose.

At Stockholm has been discovered Luther's original letter to the Archbishop of Magdeburgh, protesting against the sale of indulgences; it bears the date of Oct. 31st, 1517.

The Queen of England, Prince Albert, and suite, are on a visit to the Continent. The last accounts left them in Prussia.

Mr. McLane, the new American Minister to England, has been very favorably received.

There has been a most disastrous fire in the dock-yard at Toulon.

The news from Africa is of the usual character—crops have been destroyed, flocks seized, and tribes put to flight; but Abd-el-Kader is as far from being taken, and Algiers as far from being tranquillized, as they were fifteen years ago.

A treaty of commerce has been concluded between France and Sicily.

The Emperor of China has revoked the edicts against Christianity. The want of success of China in the war with England, has made the government of that country unpopular with the people.

The opinion of the European press, in relation to war between the United States and Mexico, is, that if there be war, it will be of short continuance.

In Spain, there are rumors of conspiracies, as usual.

Switzerland is in a most agitated state, notwithstanding public order is, generally speaking, established and maintained. The exasperation that exists between the papal and the radical party is most intense, and there seems every probability that nothing less than fighting it out will put an end to it.

The Queen of England is to be greeted in Prussia by sixty princes—sovereigns, or members of sovereign houses—a congress of princes.

At Posen, there have been serious troubles in connexion with the new religion. Czerski, who is one of the prophets of the new faith, only escaped assassination by the furious mob, by the merest piece of good luck. The Catholic Archbishop is also in disgrace with the Government for the part he took in the matter.

We get no intelligence from the East by this arrival.

The Adventists in this city, meet for a few Sabbaths, while the Tabernacle is being repaired, at the Hall, No. 339 Washington Street.

ADVENT CAMP-MEETING AT SQUARE POND (near Ellington, Ct.), will commence the 15th of Sept., and continue through the week. It being a convenient and central place, many of the brethren all through that section, have thought it was the best location for a general meeting of all the bands. Some other places have been thought of for the meeting. The following list of towns, with the distance, may be of use to those who wish to attend. From Middletown, 28 miles; Hartford, 20; Ware House Point, 14; Springfield, 15; Three Rivers, 16; Brimfield, 17; Sturbridge, 20; Southbridge, 23; Brooklyn, 25.

A Conference will commence at the Read meeting-house, in Richmond, Me., Sept. 24.

The time for the Camp-meeting at South China has not been communicated to us.

Conference at Gardner, Me., or vicinity, about the 24th Sept.

Grove meeting at St Armand, C. E., Sept. 27th.



## Communications.

### Letter from Bro. Wm. Miller.

Dear Bro. Himes:—I am looking and waiting for the consolation of Israel,—not Israel in the flesh, but the Israel of the faith of Abraham. The Judaizer may harp upon the carnal Jews' return to old Jerusalem, to build up the city walls; or, if he please, the wall of partition—which Christ broke down—between Jew and Gentile; and what will he gain! Will he be the means of bringing one Jew to Christ. No. They know that if Jesus of Nazareth is the true Messiah, he has rejected them as a nation; and they can never be known of God again, only as they come in by faith. Except they are born again, they cannot see the kingdom of God. If the Jews were gathered back to Jerusalem, they must have a king over them (Ezek. 36th and 37th chaps.), which would be Christ. But if Christ is God, and if they cannot see the kingdom of God, as Christ told a Jew, they must have their eyes put out before they can go to Jerusalem, or must be born again. If they are born again, they would become a part of that Israel, where all are one in Christ. The Jews then will not receive such teachings.

Again. Will such teachings be the means of converting to Christ one Gentile sinner!—preaching that God will restore the carnal Jews to old Jerusalem, and build for them an everlasting city—establish an everlasting kingdom! What will the Gentile sinner care for this! He may plead his own restoration, or universal salvation, on the ground of God's having no respect of persons. I shall as soon expect to see sinners crying for mercy under Thomas Whitmore's preaching, as under the preaching of this doctrine.—If we take the language of Scripture as strictly literal, then we must believe, that those who dwelt in Jerusalem, and defiled the land, before God scattered them, are to be gathered, even *all of them*. (Ezek. 36:10; 37:11.) How can this be without a resurrection? If they are raised before they are gathered, that must be the first resurrection; and "blessed and holy is he that hath part in the first resurrection." Where, then, is the carnal Jew? I am truly astonished to see the blindness manifested by some who have professed to be Adventists. It is as evident as the sun, that they have left the "flat rock."

I am satisfied by the fruit of such preaching, that it is not the gospel. The gospel is the power of God unto salvation; this preaching of the return of the carnal Jew, cannot have reference to salvation in the gospel sense, unless they admit the resurrection of all the house of Israel. If they do, they will all be raised in the likeness of the Spiritual man, the Lord from heaven. If the Jews have faith that they shall be restored to their own land, and none are restored but those who may live at the time of the restoration, of what use will faith have been to the countless multitude who have died before. Look at this doctrine in any point of view, to me it has the appearance of being the doctrine of the tempter and deceiver of souls, that will drown men in perdition. I think we ought to be very careful how we help the Arch Deceiver to deceive and tempt man to endless ruin.—Sinners believing this doctrine will never repent, so long as they believe God can thus favor a carnal Jew; and they must be unprepared to meet God in that dreadful day, when tribulation and anguish will seize every sinful soul of both Jew and Gentile. I think this doctrine will be, if possible, the means of sending more souls to perdition, than any other fable now being taught, the modern millenium not excepted. Beware, my beloved brethren, how you suffer the enemy of all righteousness to draw off your eyes for a moment from your blessed hope. Remember Israel in the flesh is only a shadow or type of the Israel from above; be not deceived by shadows where you can handle the substance. Take example from what you have already suffered; and seen, and be not soon shaken from your own steadfastness. There is our once much loved Bro. —, once looking for Christ—now looking for Israel in the flesh; a few months since, very certain Christ was at the door—now questioning whether the Advent will occur for many years to come. I believe Bro. Hale has the best light as to time. As far as there is any certainty, I shall look with much interest for '46.

I remain, as ever, yours,

WM. MILLER.

### Literalism.

Dear Bro. Bliss:—I have some other thoughts to present on this Literalist question, for a Literalist I avow myself, of the most ultra stamp. And being

such, a rigidly literal construction of the word of God obliges me to deny

*The return of the Jews in flesh and blood to Palestine.*

1. The kingdom of God is to be established at Jerusalem at the second advent of Christ.

Micah 4: 6—8. "In that day, saith the Lord, will I assemble her that hath been scattered, and I will gather her that is driven out, and her that I have afflicted. And I will make her that hath been a remnant, and her that was cast off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."

Again, read Jer. 3:17, 18: "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

Likewise Isa. 24:23—"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

These texts are sufficient to show that the kingdom of God is to be established at *Jerusalem and Mount Zion*, at the time the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land God gave to their fathers for an inheritance. Reader, do you not perceive that such is the fact?

Then, if I am a Literalist, I must believe that declaration of Paul, 1 Cor. 15:50—"Flesh and blood cannot inherit the kingdom of God." The Jews, therefore, in flesh and blood, cannot inherit Jerusalem.

2. Abraham, Isaac, and Jacob, and the prophets, were Jews; God gave to them, personally, the promise of the inheritance of the land.

They can only have it in the resurrection and kingdom of God. Then they will have it—I mean literally; but not in flesh and blood and corruption.

But the Jews, in flesh and blood, will not have it then; for our Savior says to them (Luke 13:28, 29): "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

If I am a Literalist then, and understand Christ literally, I cannot believe the unconverted Jews, in flesh and blood, will go up and inherit Jerusalem. But I must believe they will see their Jewish fathers and brethren there, and with them, the saints from the east, west, north and south, but they themselves thrust out.

4. The 30th chapter of Deut. is often quoted to prove the return of the literal Jews in the flesh. I grant it to be a promise of the return of the literal Jews, but not in flesh and blood. Verses 1—3 read thus:—"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee."

When did all those things come on the Jews? The answer is, after our Lord, as in Luke 21:22—24, had said, "For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Since that dispersion, the curse has been fulfilled.

To whom is the promise of return made? I reply, and you may read it in verse 2d—to the *individuals* cast out and their *children*.

On what condition are they to be gathered? The second verse still gives the answer. "And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day."

What did God command them that day? Vs. 11—14 answer:—"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it! Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it! But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." What is the meaning of that command? Paul will tell you, Rom. 10:6—12: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him."

Do you understand both Moses and Paul literally? If so, then the clear import is, that every Jew, from the final dispersion to the end, who has believed in Christ with all the heart, will be gathered to that land. But look at the denunciation in the 30th Deut., of death on every Jew who will not comply. Is that promise made then to the unconverted Jews? Will Bro. Ramsey think of that!

Can the promise be fulfilled, except by the resurrection? J. LITCH.

### Offices of the Spirit—His Leading Teaching Influences.

His offices are, *First*, that of effecting conviction; John 16:8; *Second*, *Holiness*, 1 Corinthians 6:11; *Third*, conferring of gifts; 1 Cor. 18:4—11; *Fourth*, *Inspiration*, 2 Peter 1:21, Eph. 3:5; *Fifth*, the awakening of *Memory*, Jno. 14:26; *Sixth*, the enlightening of the *Discernment* or perceptive faculties, 1 Cor. 2:11—16,—Compare Mat. 13:11, also 16:17.—*Seventh*, the illumination of the understanding generally, on divine things, by which the creature is savingly affected; Mat. 13:23, Luke 24:45, Acts, 16:14.—(Hence the prayers of Paul, Eph. 1:18, Col. 1:9. We are not here to inquire how the Spirit operates; we are interested only in the *fact*. "The wind bloweth where it listeth, and thou hearest the sound thereof, &c." Jno. 3:8).—*Eighth*, on the forgiveness of sin and the renewal of the heart to bestow a pledge of final salvation, Eph. 1:14; *Ninth*, to act as a witness to the truth, Jno. 15:26. This he does, I suppose, by his *coming* in accordance with the promise of Christ, by teaching the same doctrines, farther developing the plan of salvation and otherwise prosecuting the work of Christ. *Tenth*, as a *guide and teacher*; Luke 12:11—12, 1 Cor. 2:13, Jno. 14:26, 16:12, 1 Jno. 2:27. That is, they were guarded against spiritual seduction by what they had already heard to be essential to salvation—"abiding in Christ"—and by what their souls had perceived and felt through the spirit's agency. Not surely, that they were above any further teaching, excepting on this particular point.

Thus we have a very cursory view of the main provinces of the Spirit. Now, *to what extent may we rely on the Spirit's teachings?* Who will give us the clear and definable limits within which we must keep in seeking the aid or trusting to what is thought to be the Spirit's leadings. We may be taught, we may have wisdom, Ps. 25:9, 14, Prov. 2:3—5, Jno. 8:17, Jas. 1:5. In studying God's word, these and like passages have afforded us much encouragement.—Have we erred in their application? Let them be carefully examined with the context.

1. It will not be contended, I presume, that in order to the fulfilment of the promise recorded in Jno. 16:13, we are justified in expecting the Spirit to make to us a direct revelation aside from the Bible. This would be to expect the gift of inspiration, by which we should all become prophets, and of course would subject ourselves to the necessity of supporting our pretensions by miracles. As it respects *doctrine*, I suppose, we may expect the Spirit's leading, and have clearer proof that we have been under divine guidance than in the case of *duty*. Here comes a nice point to decide, especially when it is duty with reference to doctrine. Where the Bible does not clearly point out our individual duty by any precept, hint, or example, we are left to the light of nature, reason, God's prov-



idences, and, to some extent to what may appear to us as the silent voice of the Spirit. And yet it may be asked whether the latter is not almost wholly the result of these three combined teachers. Many appear, in most instances perhaps, commendably conscientious, in doing nothing without first going to God in prayer about it; and some profess to have immediate direction granted them in answer thereto. They seem to be governed in their decisions solely by the impression which is wrought on their minds while on their knees. Is this wise? or should one not be extremely cautious in trusting implicitly to such convictions? May not the flood gates of presumption be thrown open from this quarter to sadly mislead and destroy? Let experience and observation speak.

2. It is not supposable that we are to be mere passive agents in the hands of the Spirit in the execution of the promise referred to in Jno. 16:13. Religion does not supersede the exercise of the reason and judgment. The heart is reached through the medium of truth, and in no other way, as I conceive. God's word invites the highest exercise of the reasoning faculties. The profound doctrines of the Bible will never conflict with the right use of reason, although they may rise superior to their reach. The terms *guide, teach, &c.*, all imply the exercise of intellectual and moral agency on the part of the taught. No man, then, has a right to throw away his reason in the reception of Scripture doctrine, though an angel be his teacher, though Gabriel declare that such doctrines will change the demon to a seraph. He who tramples on reason, plucks out his own eyes. Yet reason is to know her appointed sphere. The man intellectually and morally must co-operate with the Spirit, before he is safe in concluding he has discovered the truth.

3. In the execution of the promise, I do not understand that we are to expect equal degrees of light. Our mental and moral capacities are unlike, and, of course, our expectations should, to some extent, correspond to our natural and artificial facilities for acquiring truth. I will not argue this point, since a little reflection will show it. Not that God is dependant on mental abilities for the purpose of discovering his mind to men; yet the fact that Moses, and Solomon, and Isaiah, and Daniel, and Luke, and Paul, were men of naturally capacious minds, and were used of God in unfolding many of his most sublime designs, is, to say the least, proof that such characters, other things being equal, are well fitted to dig the wells of truth, and to bring to light its unexplored riches. In addition, our duties are not alike, and it is presumable that our education will vary as these vary. There is no more reason why we should all be taught alike in the school of Christ, than that we should all pursue to the same extent that learning which qualifies us for the duties of the present life. It would be impolitic, at least, for any country to establish a universal standard of education. But it is advisable that all should be so instructed as to fit them for the ordinary duties of life and to meet the wants of their respective stations. So in the school of Christ, observation shows that we are taught in different branches and to different degrees. Daniel knew more than many of his contemporaries; and so of Moses, and of Paul.

4. It is not presumed that we are to have equally clear views of the same doctrines. This is evident from the fact that while multitudes of good men who profess to have been taught by the same great teacher will agree in acknowledging the scripturalness of the doctrine of Faith, and of its relation to salvation; yet there is a difference among them as to what is faith—some call it "acting faith," considering it as an inherent principle, or as an absolute action of the creature; others regard it as purely the gift of God. Who can explain all about the simple doctrine of repentance.

The truth is, we have to do with these doctrines as facts and not so much as philosophical problems. Who of us, after having pored over the prophetic portions of the Bible for months and years, is prepared to say that he sees with his brother in relation to every verse and chapter therein. On some of these texts we are disagreed, and yet we profess to have been taught by the same teacher. All this may be, and yet, in some respects, our conclusions may consistently differ. Two men study medicine under the same tutor—they have had precisely the same instructions, and yet, on examination, it is found that their judgments vary on some medical question: now the cause is to be sought not in the teacher, but in the taught. In the main they have been taught alike, but the views of one, on some points, are clearer, fuller than those of the other. Now the difference of opinion among the students of Christ is to be attributed not to the fallibility of the Spirit, but to other causes. The Spirit may purposely design to give one a clearer view of doctrine and of duty than another. We are as clearly taught in the

truths of the Bible, as we are by human instrumentality in the knowledge of the arts and sciences—we get the scope, the drift of the inspired penmen; in the main we see alike; as he who casts his eyes upwards, beholds the beautiful canopy of heaven bestudded with stars, and set with the mild queen of night and blazing with the effulgence of the orb of day; and this is the extent of his astronomical knowledge. Another sees all this, and by the aid of his telescope, yet more; he is able to go into the minutiae of astronomy; he may tell you all about the principles on which the heavenly bodies move, &c. So some men may explore the intricacies of Theology; they seem to have a divine art for this kind of work. I once heard of a minister who excused himself for his ignorance, or for his want of interest in the prophecies, by saying, that he had "no taste for them." Now I contend that he ought to study them, and to have some love for them; still it is evident that even as Christians we are better fitted for the investigation of some than of other departments of religious science. But I am rather intruding upon the province of the previous head.

Finally, it is not supposed that we are not to be made acquainted with all that is revealed in the Bible. I suppose that the promise (Jno. 16:13) was particularly intended for those to whom it was originally addressed, viz., the apostles and their associates, through whom we ourselves receive light. Farther communications were made to the former in addition to those imparted by Christ; as for example to Paul and John. (Rev. 1:1.) See Acts 1:4,8; compare ch. 2:4.—It is not supposable that even with all this wonderful effusion of light, these or even the apostles themselves understood all the Old Testament writings. Peter, in speaking of the writings of Paul, says, "In which there are some things hard to be understood." The progress of all kinds of truth has always been slow.—The full light of science has never been all poured forth at one period: a little reflection will teach us that such an occurrence would be disastrous to man's well-being. Nor less so to the good of the Church, if by one effort she could enclose the whole field of knowledge. The Bible is designed to meet her circumstances and constantly recurring wants. I do not understand the promise, therefore, as designed to be fulfilled to the Church in her individual, so much as in her collective capacity; and ere her history on earth shall close, I expect the promise will have been literally and perfectly fulfilled. Let us look backward 2300 years, and we find a "seal" put upon one portion of God's word, which was to be broken only with "the time of the end," when many shall run to and fro, &c. 1800 years ago, and Christ said, "it is not for you to know," &c. On another occasion, "I have many things to say to you but ye cannot hear them now;" Jno. 16:12. Again, Paul said, "I have fed you with milk, and not with meat," &c. (1 Cor. 3:2). Hence, it is evident that there are times when we may expect an increase of light on God's word, and when it is our duty to proclaim the truths adapted to the present wants of the world and church. If we have not arrived at the point where this truth is needed, and for which it was designed, our conclusions may be more or less shadowy and vague, and entitled to no better name than that of conjectures. Another question in connection with this subject: May we expect the Spirit, in the exercise of its office, to give us a certain and sensible proof, that we have been guided by Him into the truth? Here is where many an honest and humble soul needs light at this moment. We have always been taught, that it is safe on questions of doctrine and duty, &c., to go to our Bibles and to God in prayer, and then to act accordingly. As Advent believers, we have done so; and we have had the strongest internal evidence to believe, that we have got the truth. If we have erred in drawing our inferences from the internal motions of what we have believed to be the Spirit's teachings, then we are frank to confess, that we have always erred. There is some flaw in the rule, or some woful abuse of it. Now, we commend ourselves to the sympathies of our opponents, in the light of this long-established principle. The same reasoning by which you conclude that you are called to preach repentance and faith, &c., we will use to show that we are called to proclaim the coming of the Bridegroom at the very doors. Give us your experience in all its length and breadth; give us the proof for the truth of experimental religion, as distinct from that which is theoretical and practical, and we will, by the same reasoning, attempt to show you similar effects as the result of what we have believed. Our minds labor here, and we should need light, even if we were beat off from every Bible position, that our general understanding of the prophecies is incorrect. It is said, that some have claimed this same kind of internal proof, that the book of Esdras is inspired, &c.,

and that, "unsought and unexpected," the Spirit sealed upon their hearts the coming of Christ in 1843, or on the 10th of the 7th month? I reply, it is self-evident, that they were mistaken; and even then the minds of such persons must be greatly perplexed in attempts to decide what it was they then experienced. Pray, tell us what it was? Does *supposed* truth have all the effect of *real* truth? Were you about to die, you might have the same exercises of penitence, submission, joy, &c., that you would have experienced had you really departed. Under such circumstances, would you say God's Spirit had nothing to do with your experience? Are not some of us in danger, if we do not have light on these points of attributing all the effects of "experimental religion" to natural, mental causes? The truth is, we may rely on the Spirit, when that and the word agree. Now, the word expressly teaches our ignorance of the exact time of the Advent; consequently, no inferences from the Spirit should have been drawn to the contrary. We should have tried the spirits. (1 John 4:1.) "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16.) "He that believeth on the Son of God, hath the witness in himself." (1 John 5:10.)

I conclude, that we may rely on this kind of internal proof respecting our conversion, with more assurance than in any other case, for the simple reason, that the Bible justifies us in so doing: while it does not in relation to abstract doctrines or duties. But even in the instance of conversion, the Apostle would not make the witness of the Spirit the exclusive proof of this state; nay, love to God, the keeping of his commandments, love to the brethren, were also requisite to establish a man's claim to piety.

Finally, I conclude, that we may be safe in saying, "I have studied the Bible, and used all the means God has given me for the purpose of arriving at the truth; I have studied it free from prejudice, and I think I have got the truth: its effects also seem the same as in the case of my justification, or sanctification; consequently, my assurance is strengthened." Now, if you have a clear "thus saith the Lord," and can rely more on what you read, than on what you feel; if, too, your wisdom is of the character described by James (3:17), "first pure, then peaceable," &c.: if, in a word, you are thereby made a better man, and a better Christian, you may infer, that you have not been led far from the truth.

F. G. Brown.

### Make Haste.

Delays are dangerous. When a house is on fire, "Make haste and fly," is the cry given to the inmates. When a person is taken suddenly ill, Make haste for the physician, is the cry. When overtaken by a storm, Make haste to a place of refuge, is the cry. When pursued by robbers, Make haste, is again the cry. But there are dangers far more awful than all these now described, and from which you are to make haste. The storm of God's wrath is hanging over every unconverted sinner. Make haste and seek refuge in Jesus, who is an hiding place from the storm, and covert from the tempest. Justice demands, "Pay me what thou owest." Make haste to Jesus as your only surety, who, by his sufferings and death, has paid the debt. Sinners are diseased; sin is the disease; and thousands and tens of thousands are passing uncured into eternal wo. Make haste to the balm of Gilead, and the Physician who is there. You are spending your money for that which is not bread, and perishing for lack of knowledge. Make haste to him who came to earth to be bread to our souls, and has said, "I am the bread of life." Sinners are condemned already. Make haste and receive pardon, for Jesus has bought it at the price of his blood, and proclaims pardon to the guilty. "Come now and let us reason together," &c., Isaiah 1:18.

Make haste, sinner, for death is pursuing you, and if he overtake you without being pardoned, misery, eternal misery, will be your portion. What thy hand findeth to do, do it with all thy might; and what the angel said to Lot, so God says to you—"Escape for thy life." Come out from among them, and be ye separate. Be not conformed to the world. Hear the Savior declaring for your encouragement, "Him that cometh to me, I will in no wise cast out."

Be not deceived; evil communications corrupt good manners.



## THE HERALD AND WATCH.

BOSTON, SEPT. 10.

## The "Gospel Standard."

Dear Bro. Himes:—I wish to say a few words to your readers in relation to the "Gospel Standard." When it was first started at Cabotville, Mass., we had the promise from its editor and conductors, of many good things, which we did not get in the "Advent Herald." It was on this ground I was induced to give it my influence at that time, and to act as an agent for it. But the paper did not answer my expectations in these respects; and since the first volume was published, I have had no sympathy for it, neither have I done anything for its support. My name has been used as an agent without my consent, for some time past. The recent course of its present conductors at Boston has been such, that I now wish, publicly to express my entire dissent from both the doctrine it promulgates, and the course its conductors pursue *against the Advent cause*. I would say, therefore, to our Advent brethren, one and all, we have a good paper—the "Advent Herald"—which has always pursued an honorable and consistent course; let all rally anew to its support.

PHILO HAWKES.

Meriden (Conn.), Aug. 28th, 1845.

## Editorial Correspondence.

We visited *Nashua, N. H.*, Sunday, the 24th inst., and gave three lectures in the Court Room, to good audiences. The brethren there have been in a tried and scattered state; but there are a goodly number who still adhere to the Advent faith, standing fast in the Lord. They have been greatly annoyed by a class of irresponsible and reckless persons, who, with their ever-varying messages, have caused the way of truth to be evil spoken of. The consistent and faithful ones can tolerate that no longer. They need a faithful shepherd who would care for the flock.

In *Manchester* we preached once on the 25th inst. to a full audience. The brethren there have suffered, in common with others. Of late the cause has somewhat revived, and the prospect is brightening. Bro. Churchill and Hazleton are laboring with them to good acceptance.

On the 27th we addressed the brethren in New York. We found the cause there prospering under the faithful labors of Bro. I. E. Jones.

We attended a Conference at Middletown Oct. 29th, 30th, and 31st. This was a refreshing season. The attendance was good. On Sunday we had an open door, and improved it to the best of our ability. Perhaps Bro. Kent will give a full account of things. We had a very happy and profitable time.

In every place we have visited of late, we have been enquired of by many of our subscribers, in relation to the "Standard," a paper which has been sent to nearly all of them for a short time past. We are very sorry to have our friends annoyed in this way, by a class of men, whose avowed object is to overthrow "Millerism," by which term they invidiously declare they shall stigmatise our faith. In some way they have obtained a list of a large number of our subscribers, and mean to supplant, if they can, the "Herald." The principal agent in this business was in our employ for some time; but he has apostatized from the Advent faith, and in the heat of his zeal has declared, that "Himes must be put out of the way," as he is thought to "stand in the way of the progress" of his new notions concerning the restoration of carnal Israel. We regret the necessity of making this statement, but duty to the cause and to our friends requires it. If necessary, we may at some future time give a chapter, which will place this matter in its true light.

It is a time of trial and peril. Let us all cling to the blessed hope, be sober, and watch unto prayer. Soon our glorious King will come, and give us everlasting rest. Let none be turned aside from the faith,

because of our disappointment in the time. Jesus will come—he will come soon. "Even so come, Lord Jesus."

We leave for the Conference in Bristol, Vt., in the morning.

J. V. HIMES,

Boston, Sept. 1st, 1845.

Bro. Bliss:—Having been at home from my journey West long enough to form a pretty correct estimate of its results upon my health, it is with gratitude to our common Father, and those dear friends whom he has disposed to contribute to my necessities, that I speak of these results as very favorable: much more so, indeed, than I could have expected when half stifled with dust in the cars, crowded almost to suffocation on board the canal packets, or worn out with the fatigue of ascending and descending the tedious hills, such as would be deemed impassable in the neighborhood of our city. However, these inconveniences and fatigues made the time of repose more welcome and refreshing, and so have worked their part in the good effected.

But to the great question of interest—the state and prospects of those who have taken their stand as subjects of the Christian hope. I find a remarkable similarity in the condition of the Adventists in the different parts of the country I have visited.—The same diversity of opinion upon subordinate points, though generally agreed in the great outlines of truth—the same intense interest to know our exact position in the fulfillment of prophecy, characterized, sometimes, by too great a fondness for discovery, and impatience with those who cannot see as it is thought by the discoverers they ought to see—the same diversity of spirit, and nearly the same trials. But, excepting the few who have adopted the popular "spiritual" interpretation, which amounts to nothing in particular, only that it is anything but the truth, the number who have fully given up the true hope is much smaller than could have been expected; and the differences among those who hold on to it, when treated in a Christian manner, are not so inveterate as might at first be supposed. I have found no difficulty in gaining access to all classes of the Adventists; and so far as I have been able to speak, have been listened to with evident interest and satisfaction.

The extremes into which our friends are running—though there are many who stand between them—are these:—One class refer to our past experience as a matter to be deplored, or even condemned, in terms entirely unauthorized. The other class are laboring to give it a character which it never can sustain.—The former of these two classes will have nothing to do with any further calculations of the time; the latter insist that our former calculations were all right, and that the events by which they were to be verified have taken place. A third class have had their confidence so much shaken by our well-known disappointment, that, in spite of themselves, they are afflicted with doubts in reference to the whole matter; while a fourth class are building their calculations upon every thing in which time is found, whether it was designed to teach us anything on the time or not.

For the third class here designated, I have felt the deepest interest; and by laboring particularly for their benefit, have been enabled also to reach those of the other classes, whom we may hope to benefit; for, however we may feel for those who are disposed to stand on extremes, it is as unsatisfactory as it is hopeless, to attempt to aid them. Nor is it difficult to encourage and strengthen these tried and afflicted ones. The word of God is full of comfort for them:—"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." (Isa. 50:10.) Our brethren and sisters are in this condition, more on account of the shock which has been given to the feelings of

the heart, than for the want of evidence to assure them that their hope is about to be realized. Settle, or rather, remind them of a few familiar truths, and they are revived at once. 1st. That the word of God is expressly designed to guide his people in reference to its fulfillment. 2d. That since that portion of the divine word which refers to the end embraces time, it must be fulfilled according to the time. 3d. That in our former calculations, we adopted the probably correct dates, and that those which remain to be proved are of a more positive character. 4th. Appeal to their common sense, if there is any reason why we should not cherish as much confidence, with positive evidence to sustain us, as we did when the evidence was only probable? We did right to take the course we did on the earlier dates: our confidence should not fail us as we approach the later;—the true dates must be there.

Well do I know the trying position into which we are brought. Everything has been periled for the word of God, as we understood it; the world, and those Christians who walk by sight, have decided that we have lost everything. Very well. There is nothing more to lose! And so let it be, till we shall be honored before the Father and the holy angels! We have lost everything. They have everything to lose. We have everything to gain. They have nothing. Who would change positions with them! For one, I choose to be "crazy"—a "fanatic"—or whatever else the world may see fit to call me; at least, "a little while," if that be the will of God.

I have endeavored to speak to our friends at Brooklyn, Newark, Low Hampton (where I had the high gratification of spending a week with Bro. Miller and his neighbors), and at Fort Ann; and in nearly every place have spoken on the time—though also on other questions—and I believe it has generally been admitted, that we have a more clear and positive argument for the termination of the prophetic times on, or before, the close of 1846, than we had for the termination at any earlier date. And this is my position. *If I understand the meaning of the word of God, our Great High Priest will appear for the salvation of his people before the close of A. D. 1846.* If I am mistaken, I will thank any man to show me my mistake. If they cannot, let us, at any rate endeavor, by the grace of God, to live worthily of such an expectation.

Charlestown, Aug. 25th, 1845.

A. HALE.

## Letters and Receipts for Herald and Watch,

TO SEPTEMBER 6.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

J. W. Fossett, vol 9; W. D. Taller, 183 Watch; E. Ayres, 239 v 10—each 50 cts. H. S. Larkin, 184 Watch (money referred to not rec'd); J. Wheelock, 243 v 10; D. R. Mansfield, vol 10; John Stow, vol 9; L. Carter, vol 10; A. Coburn, vol 10; C. P. Whitten, vol 10; T. Newell, vol 10; J. Pierce, 183 Watch; E. Brooking, 240 v 10; G. Wheelwright, vol 9; W. Dayton, vol 10; B. Leonard, vol 10; Z. Cutting, 205 v 9; J. Lord, vol 10; E. Dudley, vol 10; S. J. Hart, vol 10; Wm. W. Wheeler, vol 10; T. Histed, 239 v 10; S. G. Matthews, 209 v 9; C. H. Hubbard, 240 v 10; Joel Spencer, 240 v 10; P. Clark, 240 v 10; R. R. Stark, vol 10; E. Parker, 240 v 10; S. A. Geer, 240 v 10; N. Richards, vol 10; S. Bancroft, vol 9; A. N. Case, 232 v 10; A. L. Tiffany, vol 9; J. Foster, vol 10; S. K. Baldwin, vol 10; J. C. Clark, vol 10; L. M. Lowell, vol 11; John Chester, 226 v 10; Mrs. R. Chandler, vol 10; T. Chester, 166 Watch—each \$1. E. Buckling, 239 v 10; L. F. Allen, vol 9; G. G. King, vol 11; D. New (no bound books can go by mail); C. H. Hubbard, 200 v 9; O. Wyatt, vol 10; E. Ober, vol 10; W. Luther, vol 11; R. A. Hyde, 180 Watch; S. Baldwin, vol 9—each \$2. Stephen Smith, vol 10—\$1 37. Wm. Frazer, 144 Watch—\$1 50. J. W. Cheney, 226 v 10—\$2 12. Col. Clay, vol 10—\$2 50. J. Wiswell, vol 9—\$3 50.

## LETTERS AND RECEIPTS FOR HERALD, ETC.

E. Butterfield; Wm. Miller; C. Macomber, \$3; T. A. Warner, \$2; J. Litch; E. Noyes; J. Shipman; A. K. Brayton; H. Hill (books sent); I. Merriam; H. Wadleigh, \$1; C. P. Whitten; A. H.; T. E. Jacobs (Bibles can be had at better rates in Phila.); S. F. Bush, (there was an error all around; the dollar received April 9, and credited in No. 10 vol 9, paid up to the end of vol 9 only, leaving nothing due at the commencement of this present vol 10); J. Wilson, (money received, and books will be forwarded); Philo Hawkes; J. Kelsey, Jr. (money received, and books sent); J. F. Huber; H. R. Pettibone; J. W. Beckwith; M. Ward, \$1; O. Reuben, \$1; L. D. Allen, \$1; S. C. Chandler, 2; J. H. Kent; P. D. Lawrence; J. P. Weethes; Andrew Coombs.



# THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!

VOL. X. NO. 6.

Boston and New York, Wednesday, Sept. 17, 1845.

WHOLE NO. 228.

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### THE REIGN OF CHRIST.

Luke 1:30-33: "And the angel said unto her, Fear not, Mary, for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Days are coming, saith the Lord,  
When no more ye'll hear the word  
As of old, when Moses taught  
All to laud the God who brought  
Israel's house with mighty hand  
Forth from Egypt's bondage land.

Days are coming now, when praise  
All unto the Lord shall raise,  
That, from every realm afar,  
Where His scattered people are,  
He hath led triumphant then;  
His true Israel back again!

Days are coming, when our King,  
Who from David's root doth spring—  
He the "righteous Branch"—shall reign  
Over Israel's wide domain,  
And all the saints shall flock to bless  
Christ "the Lord our Righteousness."

Days are near when David's throne  
Shall receive the Virgin's Son;  
When the Lord Emmanuel  
Shall among His people dwell;  
When o'er the redeem'd that day  
Christ shall hold His endless sway!

### The Abrahamic Covenant.

#### SECTION I—Manner and Time of the Covenant.

To whom did God covenant to give the "Promised Land?"

*Ans.* To our father Abraham, the son of Terah, the tenth in descent from Noah.

What was the Covenant made with him?

*Ans.* God promised to give to Abraham and his seed all the land of Canaan for an everlasting possession. He told him to walk through the land, in the length of it, and in the breadth of it,—to look northward, and southward, and eastward, and westward, promising to make his seed as the dust of the earth, and assuring him that he and they should dwell therein for ever. (See Gen. 13:14-17.)

What is denoted by the call of Abraham?

*Ans.* When his father was dead, God called him to go out from his country, and from his kindred, and from his father's house, into a land which should be shown him. And at the age of seventy-five years, he went out of Haran into the land of Canaan. (See Gen. 12:1-9.)

When was this Covenant repeated to Abraham?

*Ans.* It was afterwards repeated to him when

the Lord assured him that Eliezer, his steward, should not be his heir. (Gen. 15:1-3.)

What did God on that occasion say to Abraham?

*Ans.* He told him that Eliezer should not be his heir, that he should have a son of his own, and that as the stars of the sky were innumerable, so should his seed be. (Vs. 4, 5)

Did Abraham believe God?

*Ans.* He did, and it was accounted to him for righteousness. (V. 6)

What assurance did God then give him?

*Ans.* He assured Abraham, that He would give him that land to inherit it. (V. 7.)

What is it to inherit?

*Ans.* It is to receive by right or title from an ancestor, or as a gift from another, that which cannot be alienated again.

Was not dwelling in that land inheriting it?

*Ans.* It was not; for Abraham was at that time dwelling in it, and yet asked the Lord, "Whereby shall I know that I shall inherit it?" (V. 8.)

What sign did God give him?

*Ans.* He told him to take a heifer, a she goat, a ram, a turtle-dove, and a young pigeon, and to divide all but the birds. Abraham did so; and at the going down of the sun, an horror of great darkness fell upon him. (Vs. 9-12.)

What did this denote?

*Ans.* God explained it as being a token of darkness before the accomplishment of the promise; and informed him that his seed should be strangers in a land not theirs, and be evil entreated four hundred years, when they were to be delivered; that Abraham was to be gathered to his fathers; and that in the fourth generation, they should come thither again,—because the iniquity of the inhabitants of that land was not then come to the full. (Vs. 13-16.)

What came to pass after the sun was gone down?

*Ans.* There was seen a smoking furnace, and a burning lamp passed between the pieces which had been divided. (V. 17.)

What did that denote?

*Ans.* It was, in the East, the strongest mode of affirmation, and was an oath of assurance to Abraham, that God would give his seed the land, from the river of Egypt to the Euphrates. (V. 18.)

Did the Israelites ever occupy all that land?

*Ans.* They did, during the reign of king Solomon. (See 1 Kings 4:21.)

Was this covenant again repeated to Abraham?

*Ans.* It was, when he was ninety and nine years of age. Then God changed his name from Abram to Abraham, and promised to make him the father of many nations, and of kings. He also promised, that it should be an everlasting covenant, to him and to his seed after him, giving them an everlasting possession of all the land wherein they were strangers. (Gen. 17:1-8.)

What did God give him as a seal of the covenant?

*Ans.* He gave him the sign of circumcision. (Rom. 4:11.)

Why did God promise to make Abraham a mighty nation?

*Ans.* Because he said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." (Gen. 18:19.)

How did God prove the faithfulness of Abraham?

*Ans.* By commanding him to take Isaac, his

only son, and go to Mount Moriah, and offer him there as a burnt-offering. (Gen. 22:1-9.)

Did Abraham obey?

*Ans.* He did so far as to bind his son, take the knife, and stretch forth his hand to slay him. But then the angel of the Lord called out of heaven and said, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." (Vs. 11, 12.)

How did Abraham suppose that God could fulfil his promise, "That in Isaac shall thy seed be called," if he should slay him?

*Ans.* He accounted that "God was able to raise him up even from the dead, from whence also he received him in a figure." (Heb. 11:18, 19.) "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was also able to perform." (Rom. 4:20, 21.)

What was the figure in which Abraham received Isaac?

*Ans.* It was a figure, "or resemblance of the resurrection of the dead." "Isaac was figuratively 'offered up,' and therefore figuratively 'received again,' by his joyful father; who might well say, 'This my son was dead, and is alive again! and was lost, and is found.'"—*Dr. Hales' New Anal. Chronol.* Vol. 2, p. 144.

What is Abraham usually called on account of his faith?

*Ans.* He is called "the father of the faithful."

What did God promise to do, because he had not withheld his only son?

*Ans.* The Lord said, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 17:15-18.)

Did the descendants of Abraham ever become thus numerous?

*Ans.* They did. Paul testifies that there sprang of him "so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable." (Heb. 11:12.)

Was this covenant renewed to Isaac and Jacob?

*Ans.* It was. God promised to Isaac to give to him and his seed all the countries he had sworn to Abraham his father. (Gen. 26:3, 4.) And he confirmed the same covenant to Jacob, when he fled from the wrath of Esau to Padan-aram. (28:13-15.)

Did these patriarchs ever inherit that land?

*Ans.* They did not. Stephen testifies (Acts 7:5) that God gave Abraham, when he removed him into the land of Canaan, "none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." And Paul testifies that Abraham "sojourned in the land of promise," as in a strange country, in the "place which he should after receive for an inheritance," dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise—"looking 'for a city which hath foundations, whose builder and maker is God'—"desiring a better country, that is an heavenly." But they "died in faith, not having received the prom-



ises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." (Heb. 11:8-16.)

What did God say to Moses respecting his covenant with Abraham, Isaac, and Jacob?

Ans. He said, "I have established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers." (Exod. 6:4.)

But how could the land be given to them, when they were long time before deceased?

Ans. It could only be given to them by raising them from the dead; and "that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." (Luke 20:37. See also under No. 86.)

## SECTION II.—The Seed of Abraham.

Was this Covenant of the possession of the land of promise, made to Abraham and his posterity; or was it to him and those of his faith?

Ans. "The promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith." (Rom. 4:13.)

Why was the promise through the righteousness of faith?

Ans. Because, "If they which are of the law be heirs, faith is made void, and the promise made of none effect." "Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." (Ib. vs. 14, 15.)

Was faith reckoned to Abraham for righteousness before, or after he was circumcised?

Ans. "Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." (Ib. vs. 10-12.)

Who, then, are the children of Abraham?

Ans. "Know ye therefore that they which are of faith, the same are the children of Abraham." (Gal. 3:7.)

What was preached to Abraham, in view of this?

Ans. "The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." (Gal. 3:8, 9.)

What is the gospel?

Ans. The glad tidings of the kingdom.

What kingdom?

Ans. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven," which "shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7:27; see chap. 2d.)

When will this be fulfilled?

Ans. At the sounding of the "seventh angel," when "the kingdoms of this world" will "become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever." (Rev. 11:15.) Then there will be "given to him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Then "the saints of the Most High will take the kingdom, and possess the kingdom for ever, even for ever and ever." (Dan. 7:14, 18.)

Under what figure was the establishment of this kingdom presented to Daniel?

Ans. By the smiting of a great image, representing all the kingdoms of this world, with a stone

cut out of the mountain without hands. "Then was the iron, the clay, the brass, the silver, and the gold," denoting the earthly kingdoms, "broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." (Dan. 2:34, 35.)

What was the explanation of this figure?

Ans. It was explained to Daniel as denoting that "in the days of these kings," in the divided state of the Roman empire, "shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2:44.)

Were the glad tidings of this kingdom preached to Abraham?

Ans. They were, when he was told to look "northward, and southward, and eastward, and westward," with the promise, that he and his seed should possess all the land that he saw, "for ever and ever." (Gen. 13:14, 15.)

How may we know that this promise included the whole world?

Ans. Paul thus explains it when he says, that "the promise that he should be the heir of the world was not to Abraham or to his seed, through the law, but through the righteousness of faith."—(Rom. 4:13.)

Cannot the natural descendants claim this blessing as children of Abraham?

Ans. They cannot, only as they are of the faith, and do the works of Abraham. In the time of our Savior, the Jews made the plea, that Abraham was their father. But Jesus said unto them, "Think not to say within yourselves, We have Abraham to our father;" for "God is able of these stones to raise up children unto Abraham." (Matt. 3:9.) Said he to them, "If you were Abraham's children, ye would do the works of Abraham."—"Ye do the deeds of your father."—"Ye are of your father the devil, and the lusts of your father ye will do." (John 8:39-44.)

How are the Gentiles enabled to become children of Abraham?

Ans. By faith in Jesus Christ. "Christ hath redeemed us from the curse of the law, being made a curse for us," in suffering on the cross: "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." (Gal. 3:13, 14.)

How was the promise made, and who is the seed to whom it was made?

Ans. "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Vs. 16.)

If the promise is to one, how can those who believe, claim the promise?

Ans. "The promise by faith of Jesus Christ" is "given to them that believe," who become "the children of God by faith in Christ Jesus;" for as many as "put on Christ,"—whether "Jew" or "Greek," "bond" or "free," "male" or "female,"—"are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Vs. 22, 26, 27-29.)

Is there no danger that this covenant may be disannulled?

Ans. There is none. Says the Apostle, "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto." (V. 15.)

Has this covenant been confirmed?

Ans. It "was confirmed before of God in Christ," so that "the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." (V. 17.)

What are we to understand by the law?

Ans. The law given to the descendants of Jacob in the wilderness by Moses at Mount Sinai, on the departure of the children of Israel from Egypt, four hundred and thirty years after the promise was made to Abraham.

How long did the children of Israel dwell in Egypt?

Ans. Two hundred and fifteen years.

How is this reconciled with what Moses says of their sojourning?

Ans. Moses says, "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." (Ex. 12:40.) He does not say they sojourned all that time in Egypt: it included all the time from the call of Abraham when he "went out, not knowing whither he went." Thus Paul must reckon it; for he places the law four hundred and thirty years after the promise. (Gal. 3:17.)

Note.—Dr. Hales renders Ex. 12:40—"Now the sojourning of the children of Israel [and of their fathers] which they sojourned in the land of Egypt, [and in the land of Canaan,] was 430 years." "This period of 430 years," he says, "included the whole time from Abraham's migration to Canaan, during the sojourning of their fathers there, for 215 years; and their own in Egypt for 215 years more. The foregoing insertions, therefore, in the Massoretic text, [which Dr. Clark says, are lost out of the Hebrew text,] warranted by the Samaritan, and by the Septuagint version, are absolutely necessary to adjust the chronology of this period."—*New Anal. Chron., Vol. II. p. 200.*

How is this reconciled with the declaration to Abraham (Gen. 15:13), that they were to be afflicted 400 years?

Ans. The 430 years was the time of their sojourning till they left Egypt: the 400 years was the time they were to be afflicted. These "begin," says Mr. Ainsworth, "when Ishmael, son of Hagar, mocked and persecuted Isaac (Gen. 21:9; Gal. 4:29), which fell out thirty years after the promise. (Gen. 12:3.)"—*Clark's Com., V. I. p. 106.*

How long after the children of Israel left Egypt, did they enter again the land of promise?

Ans. After this they wandered in the wilderness forty years (Acts 7:36), and then entered again the land where Abraham had sojourned.

How could it be said, that in the "fourth generation" they came thither again, as had been predicted? (Gen. 15:16.)

Ans. "It is probable," says Dr. Clark, "that the fourth generation here means the same as the four hundred years in the preceding verse. Some think it refers to the time when Eleazar, the son of Aaron, the son of Amram, the son of Kohath, came out of Egypt, and divided the land of Canaan to Israel. (Josh. 14:1.) Others think the fourth generation of the Amorites is intended, because it is immediately added, 'The iniquity of the Amorites is not yet full; but in the fourth generation they should be expelled, and the descendants of Abram established in their place.'—*Com. Vol. I. p. 106.*

Did the Israelites return to the land of promise to inherit, or only as sojourners there?

Ans. As sojourners. God commanded Moses, saying, "The land shall not be sold for ever; for the land is mine, for ye are strangers and sojourners with me." (Lev. 25:23.) And says the Psalmist, "We are strangers before thee, and sojourners, as were all our fathers; our days on earth are as a shadow, and there is none abiding." (1 Chron. 29:15.)

Might it not be said, that they received the promise?

Ans. The Apostle says, they died in faith, not having received the promises;—"not accepting deliverance" from the trials they endured, "that they might obtain a better resurrection," to which they looked for their fulfilment. (Heb. 11:13, 35.)

What were the trials they endured?

Ans. Many of them "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all having obtained a good report through faith, received not the promise: God having pro-



vided some better thing for us, that they without us should not be made perfect." (Heb. 11:36-40.)

When did the Hebrews expect to possess the land?

*Ans.* In the resurrection, when the curse should be removed, and the earth be regenerated.

What evidence have we of this, besides the testimony of Scripture?

*Ans.* We have the testimony of their own Rabbis. R. Menasse places this at the end of 6000 years from creation; when, he says, "there will be no more generation or corruption, and all things by the resurrection shall be renovated, and return to a better condition." The learned Aben Ezra held to the same, and R. Berakiah places it in the time of the Messiah. R. Becai also says:—"In that time, [i. e. Messiah], the whole work of creation shall be changed for the better, and shall return into its perfect and pure state, as it was in the time of the first man, before he had sinned."—*Shilcan Orba*, Fol. 9, Col. 4, p. 360. R. Moses Nachmanides, in Deut., § 45, says—"Man shall be restored in that time, namely, in the days of the Messiah, to that state in which he was before the first man sinned." Rabbi Eliezer the great is supposed to have lived just after the second temple was built. He, referring to Hosea's prophecy (chap. 14:8), applies it to the pious Jews who seemed likely to die without seeing the glory of Israel, saying—"As I live, saith Jehovah, I will raise you up, in the time to come, in the resurrection of the dead; and I will gather you with all Israel." The Sadducees are reported to have asked Rabbi Gamaliel, the preceptor of Paul, whence he would prove that God would raise the dead. Nor could he silence them till he brought against them Deut. 11:21—"Which land the Lord swore that he would give to your fathers." The Rabbi argued, that as Abraham, Isaac, and Jacob, had it not, and God cannot lie, therefore they must be raised from the dead to inherit it. Rabbi Simai, though of later date, argues the same from Ex. 6:4, insisting that the law asserts in this place the resurrection from the dead—to wit, when it is said: "And also I have established my covenant with them, to give them the Canaan, &c.; for (he adds) it is not said to you but to them." Mennasseh Ben. Israel (De Resurrec. Mort. L. i. c. 1 § 4,) says, "It is plain that Abraham and the rest of the patriarchs did not possess that land; it follows, therefore, that they must be raised in order to enjoy the promised good, as otherwise the promises of God would be vain and false." Rabbi Saahias Gaion, commenting on Dan. 12:2, says, "This is the resurrection of the dead Israel, whose lot is eternal life, and those who shall not awake are the forsakers of Jehovah." Says the Sahar, fol. 81, "In the world to come, the blessed God will vivify the dead, and raise them from their dust, so that they shall be no more an earthly structure." Jalkut Simeon, 2 fol. 109, 3, says, "There is no difference between the living and dead righteous: they differ only in name."

Do the Jews now look to the resurrection as the time of the restoration?

*Ans.* J. J. Lyons and S. M. Isaacs, the only two Jewish Rabbis in New York, testified in 1840, as published in the "Olive Leaf," as the faith of the Jews, that:—"When their Messiah shall come, and they as a people shall return, they expect him to come not as a mortal man, but with great power and glory, as Daniel and the prophets have described it—to destroy all his and their enemies, in the end of all worldly things—to dwell with them, and they with him, in a glorious state for ever and ever; when their land, being created anew, will 'flow with milk and honey' of spiritual and everlasting enjoyments—then with angels in a heavenly state."—[To be continued.]

#### Remnant of Israel Saved.

*Dear Bro. Bliss:*—In my last, I endeavored to prove that the Jews were not to be restored to Palestine in flesh and blood; but that the believing remnant will be restored there in the resurrection. I closed with remarks on the 30th chapter of Deu-

teronomy and the 10th chap. of Romans. But I have yet more to say on these passages. As I profess to be a *rigid literalist*, I wish it understood, and always borne in mind, that when the terms Jew, Israel, Judah, &c., are used, I understand the natural descendants of Jacob to be meant.

1st. *To what period of time does the Covenant in the 30th of Deuteronomy relate?*

*Ans.* To the dispersion of the Jews, and overthrow of the nation by the Romans: Verse 1—"When all these things are come upon thee, the blessing and the curse."

It will be seen, by reading the 28th chapter of Deut., what those blessings and curses were; and that they were to be concluded by the utter overthrow of the nation, which was accomplished by the Romans. Reader, please turn and read that chapter. Our Lord, when he pronounced the doom of the city and nation, said (Luke 21:22). "For these be the days of vengeance, when all things which are written may be fulfilled." "There shall be distress in the land, and wrath upon this people," &c. It introduces the great curses, which yet remain on them.

That the covenant related to the time which has since elapsed, is yet further evident from this clause—"And thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee." It is in their dispersed state, therefore, this covenant was to have a special application.

2d. *To whom is the promise of return from that captivity made?*

*Ans.* To all who return unto the Lord, and obey his voice; according to his command that day.—See the 2d verse, and read it carefully.

But was the promise made to one generation, or age, of Jews, or to all ages? *To all ages.* V. 2: "And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart," &c. Thus it appears, the promise was to those who were originally dispersed from Judea, and their children. This must be as applicable to all ages as to one in the close of time. Indeed, we cannot, as honest *literalists*, understand it otherwise. And if it does belong to each generation since the dispersion, it can only be fulfilled by the resurrection from the dead.

3d. *The conditions of return.* It will be seen, that it is not an universal and unconditional promise, but to such as comply with it (vs. 2, 3), "And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee."

The commandment which he that day commanded is, according to Paul's explanation, faith in Christ, raised from the dead. Compare vs. 11-15 with Rom. 10:6-8. Who can read and candidly compare these passages, and not come to the conclusion, either that Paul made an unwarranted use of Moses, or else that Moses was really teaching the Jews the way of eternal life, by faith in Christ? And if so, then the promise must relate to the resurrection of the dead. This is also evident from the promise in the 6th verse, that God will circumcise their heart, and the heart of their seed, to love him. That circumcision, according to Paul, is conversion to Christ, and constitutes the true circumcision, and will be perfected in the resurrection.

**OBJECTIONS.**—It is objected to this view, that the 5th verse promises that God "will multiply them above their fathers." And that the promise of multiplication implies births, natural increase.

Perhaps we may determine this point by reference to Ezek. 36:10—"And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded." It is evident from this text, that God's method of multiplying them is by the resurrection of the whole house of Israel, or the believing remnant of Jews of all ages.

4th. The final issue of the covenant of Deut. 30 is life and death—possession or ejection, from the land promised to Abraham, Isaac, and Jacob, for a possession. And finally, Paul considers it as being a statement of the condition of salvation to all; "for there is no difference between the Jew and the Greek." "For whosoever shall call on the name of the Lord shall be saved"—have a part in Christ's kingdom. "And so all Israel (the remnant according to the election of grace) shall be saved." Is not this a literal interpretation of the Scriptures? How can I understand them more literally? Can it be done by saying, the promise of restoration belongs to the last generation of Jews of the present dispensation, but not to those who were scattered and driven out? Yours, in the hope of Israel,

J. LITCH.

*Dear Bro. Himes:*—I have just read Bro. Miller's "Apology and Defence," and I must say, I think it the most important and timely work we have had for many months, and it should be widely circulated. I am glad to see it in pamphlet form, and trust brethren will see to it, that it is spread over the length and breadth of the land.

J. L.

#### A Savior's Love.

*Bro. Bliss:*—The following touching description of the Savior's love to man, I find in the writings of Lemberg; if you deem it worthy of notice, please insert it in the "Herald."

C. B. PARKER.

"The Spirit of God, as embodied in the Son, left the throne of his Father, and descended upon the earth. Its approach was hailed as the appearance of a star. The idol of this mighty sphere forsook the bosom of his Almighty Father; the light, glory, and happiness of his presence; and descended upon this distant, cold, and barren globe, clothed himself with flesh. Among the things of earth, he took his station as an earth-born. Among men, he grew up to man's estate. The result is well known. He encountered the passions of flesh. In flesh is the great empire of the adversary. To overturn this empire, the Son of God left his Father's bosom. But man, fallen, ruined man, did not believe. For him there was no hope, save through the death of his Savior. Christ told the deluded sons of earth, that he came to offer himself as a ransom for their lost souls; that whosoever would, through him might be saved. The Son of God was scoffed at by the demoniacal throng. But as yet he felt a spiritual connection with his Father. The atonement was not yet made. He had not yet drank the cup of bitterness, which was to take away the sins of the world. Being the love, mercy, and benevolence of God embodied in the nature of man, he felt that death would be sweet, if it could restore his earthly brothers to his Father's love. To offer himself in propitiation for man, he must become man—the spiritual connection had to be severed. His works shewed him to be superhuman. He was seized, cast into prison, reviled, spit upon, and suffered every infliction that flesh could suffer. An infamous death was awaiting him. The cross was planted—see, he is raised upon it! The Son of God, who left his Father's throne to redeem man from eternal misery, is, by the objects of his love, placed upon the infamous cross! They stretch out his arms, and with iron bolts they pierce his hands. His groans they mock. He calls for water to cool his fevered tongue. They put vinegar to his lips, to increase the agonies of his death. See the infuriated monsters: they pierce his side with spears—his lips—the cross—the earth is stained with his blood! The crisis approaches! Hear! the expiring Savior cries, 'Forgive them, Father, they know not what they do.' The death struggle is at hand. The Spirit of the Father, and all the angelic host, were hovering over him with their spiritual ministration. But he must not expire in this condition—he must die as man. Lo! the heavens are darkened! The spiritual relationship is cut off! Then burst from the agonized soul of the dying Redeemer, the sad complaint, 'Eli, Eli, lama sa-



*baethani! my God! my God! why hast thou forsaken me?*"

## The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, SEPT. 17, 1845.

### Exposition of Rev. 17.

The 15th of Revelation opens with a "marvellous sign:" the Apostle saw all the redeemed "as it were on a sea of glass," singing the song of Moses and the song of the Lamb. After he witnesses in vision all the saints thus in the air with the Lord at his advent, he sees the seven vials of God's wrath—the seven last plagues given to seven angels, to be poured out upon the wicked; and when the last is being poured out, a voice is heard from heaven, saying, "It is done;" and great Babylon came into remembrance, to give her the cup of the wine of the fierceness of God's wrath." (16.19.)

When the judgment of the Beast has been thus presented, one of the seven angels comes to John, to give him a more minute description of the judgment he has just seen. He said to him, "Come hither; I will show thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth have committed lewd deeds [we quote this chapter from Dr. Webster's translation], and the inhabitants of the earth have been made drunk with the wine of her lewdness" (17:1, 2.) So he carried John away in the spirit into the wilderness; and John saw

#### THE VISION OF THE JUDGMENT OF THE GREAT HARLOT.

Says John, "I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her lewdness: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS [or 'fornications,' as it reads in the margin], AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (vs. 3-6.) When John saw this, he wondered with great admiration [or wonder—admiration, in this sense, is now obsolete.] Therefore, said the angel, "Why didst thou wonder? I will tell thee the mystery of the woman and the beast that carrieth her, which hath the seven heads and ten horns." He then proceeded to give an

#### EXPLANATION OF THE VISION.

1st. **THE BEAST.**—Says the angel:—"The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is" (v. 8). Here is plainly brought to view the Roman ten-horned beast that was Pagan Rome—had one of its heads wounded to death—was not for a season—and again is, when it comes up in its Papal form.

2d. **THE WOMAN.**—Says the angel (v. 18):—"The woman whom thou sawest is that great city, which reigneth over the kings of the earth." The city that reigned over the kings of the earth in John's day, was Rome. The city of Babylon had been the capital of the world during the continuance of the Babylonian, Medo-Persian, and the Grecian empires. Rome succeeded to all that Babylon was; and became the Daughter of Babylon—being the only city besides Babylon that was ever the capital of the world—the seat of universal dominion. It was not, however, the bricks and streets of Rome that reigned over the kings

of the earth; it was the *polity* that centered there, and that held in dominion the world.

3d. **THE SEVEN HEADS OF THE BEAST.**—Said the angel (v. 9):—"The seven heads are seven mountains on which the woman sitteth." Rome is situated on seven mountains, and is called "the seven billed city." This is a further evidence, that the city, or polity, of Rome, is the woman of the Apocalypse.

4th. **THE SEVEN KINGS, OR GOVERNMENTS.**—Of these, the angel said (v. 10):—"Five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short time." How particular the angel is to distinguish between what was past, what then was, and what was future. When John wrote, Rome had existed under five forms of government, which had all passed away. It had been a republic, a consulate, a triumvirate, a decemvirate, and dictatorial. These had all passed away when John wrote. "And one is:" the Imperial form of government then existed. The other—the decem-regal form—had not then arisen. This continued a short space, and then the Papal form—the beast that was Pagan, and then was not—came up, and constituted the eighth form of government.

5th. **THE TEN HORNS.**—Said the angel (vs. 12-14, 16):—"The ten horns which thou sawest are ten kings, who have received no kingdom as yet; but receive power as kings one hour—[a short space, till they give their power to the beast—] with the beast. These have one mind, and shall give their power and strength to the beast. These will make war with the Lamb, and the Lamb will overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful. . . . And the ten horns that thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put it into their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." These ten kingdoms afterwards arose and continued a short space with the Papacy; then they all agreed, and gave their power to the Papacy, till the appointed time was fulfilled; then they hated it, threw off its authority, burned its cities, slew its subjects, and took away its benefices—literally eating her flesh, and burning her with fire.—And the scene is to close by their warring with the Lamb, in that great battle of the last day, when the "flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great," are to be given "to all the fowls that fly in heaven," as "the supper of the great God." This is that battle, when "the beast and the kings of the earth and their armies" will assemble to make war against Him that sat on the horse, and against his army; when the beast and the false prophet are to be taken, and cast alive into the lake of fire burning with brimstone. (Rev. 19:17-21.)

6th. **THE WATERS ON WHICH THE HARLOT SITTETH.**—Said the angel (v. 15):—"The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and languages." The multitudes of earth, over which the Papacy extended its sway, are symbolized in the text by waters. Thus the angel has explained all the symbols presented to John in the vision, shown him of the judgment of the great Harlot. We thus learn, that when Great Babylon comes in remembrance to be destroyed, that the battle is to be with the kings and mighty men of the earth. The Roman polity, which was seated on the seven hills of Rome, and reigned over the kings of the earth, being no longer centered there, but diffused throughout the earth, in the divided form of that empire; the judgment which will fall upon that polity, must be as extensive as it is diffused. And so shall great Babylon be utterly burned with fire. As a great millstone is cast into the sea, so with violence shall that great

city, Babylon, be thrown down, and be found no more at all.

Throughout the entire explanation of this vision, the angel is very particular to distinguish minutely between all the symbols which denoted objects in the past, those then existing, and those in the future. Thus of the seven kings, five had fallen—were in the past. One then was.—The seven heads were seven mountains, on which the woman then sat:—the woman was the city that then reigned over the kings of earth.—The waters were the multitudes on which the harlot then sat—all then existing. The seventh and eighth king were then still to come.—The ten horns had then received no power, but were to arise—were to make war with the Lamb—were to give their power to the beast—were to hate the harlot—were to eat her flesh, &c.—all these in the future. With such a minute explanation, who can doubt that the angel did fulfil his promise (v. 7)—"I will tell thee the *mystery* of the woman," &c.

In studying the Scriptures, we are always to distinguish between symbols, metaphors, &c., and the inspired explanations which are given of them. For want of this distinction, many err. When Daniel saw his visions, all the objects of vision were only symbols; but the explanations given of them were fulfilled literally. We have no instance where the explanation of a figure is also a figure, unless given in comparison with something which had already been explained. For if a figure were given as the explanation of a figure, it would be no explanation, and would need to be itself explained. Many, by confounding the explanation of this vision with the symbols of the vision explained, have made the explanations symbolical as well as the vision, and thus been led into error, and obliged to spiritualize the chapter following.

To recapitulate. We find the dominion of Satan in this world, holding its seat in old Babylon, and making it the centre of his dominion during the first three monarchies. Then his supremacy is removed to the seven-hilled city of Rome—the daughter of old Babylon—which was "where Satan's seat is." (Rev. 2:13.) There Satan reigned as the god of this world, over the earth, first by means of Paganism: when that head was wounded to death, by means of the Papacy—the mother church of Rome, having become corrupt, and obtained the supremacy over the younger churches of Germany, Africa, Gaul, Spain, the Anglo-Saxon church, the church of Holland, Prussia, Austria, &c., which were all embraced in her maternal bosom.—While Satan ruled the world by her means, she was the embodiment of Babylon: but when she ceased to bear rule—when the seven hills of Rome ceased to be the seat of earth's supremacy, then we find his power scattered, and diffused throughout everything that is anti-Christian. And anything, and everything, that has a tendency to wean our hearts from the glorious kingdom, is Babylonish in its tendency; from which the people of God must come out, and be not defiled thereby.

#### Remarks on Matt. 27:52, 53.

"And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

The above has always been a difficult portion of Scripture. Dr. Clark says:—"Some have thought these two verses have been introduced into the text of Matthew from the gospel of the Nazarenes; others think that the simple meaning is this:—By the earthquake, several bodies that had been buried were thrown up and exposed to view, and continued above ground till after Christ's resurrection, and were seen by many persons in the city. Why the graves should be opened on Friday, and the bodies not be raised to life till the following Sunday, is difficult to be conceived. The place is extremely obscure."

Some have taken this, with inferences from other



texts, to prove a resurrection and glorification of one hundred and forty-four thousand after Christ's resurrection. That idea is, however, only sustained by a few mere inferences, to which the letter of the text should never be bent. Against this view, the following considerations exist:—

1st. If this was a resurrection to immortality, it is singular that no allusion is made to so momentous an occurrence by the other Evangelists. But this allusion is found only in Matthew.

2d. Such a resurrection is referred to by none of the Apostles in their epistles. Had they been familiar with such an event, it is to be presumed they would not have been silent respecting it.

3d. When Paul proved the resurrection of the body in the 15th of 1 Cor., he made no reference to such an event, as he doubtless would have done, had such a resurrection been a notorious event.

4th. Christ is called the "first fruits of them that slept;" but had others been raised to immortality in immediate connection with him, he alone would not be called the "first fruits."

5th. When the order of the resurrection is given, after Christ the first fruits, they which are Christ's are said to be raised at his coming. (1 Cor. 15:23.) But this would not be a correct statement of the order of the resurrection, if a portion of those who are Christ's were raised to immortality at his resurrection, before his coming.

6th. The first resurrection is placed at the commencement of the millennium; but if a portion of the saints were glorified at the resurrection of Christ, that which is to usher in the millennium, must be the second resurrection; and as those only are blessed who have part in the first resurrection, such a view would cut off all who die under the gospel dispensation.

7th. Isaiah was not to be raised until Zion should cast out her dead. Daniel was to rest till the end of the 1335 days, before he should stand in his lot. And David had not been raised, when Peter testified he had not ascended into the heavens, and that his sepulchre was then with them. But, had 144,000 of all Israel then arisen, it is reasonable to suppose that these worthies would have had a portion with them.

8th. All the worthies who died under the Jewish dispensation, Paul testifies (Heb. 11:40), had not received the promise; and that they cannot be made perfect without us.

These, with many other considerations, more than counterbalance all the inferences which can be adduced from an isolated text.

### "We must have a Revival."

So says the New York "Observer," at the commencement of a long article, in which it mourns that "the Lord has departed from us," that "the heavens are shut up," &c. But while mourning over the barrenness of the churches, and supplicating the genial influences of the Holy Spirit, its editor has to go out of his way to say, that "Millerites, Mormonites, and other fanatics equally wild," "can get up an excitement."

Now, Mr. "Observer," we wish just to whisper in your ear, that so long as you blaspheme God by connecting a belief of Christ's soon appearing—a belief that rests alone on the Scriptures, and for which we are taught in the Scriptures to pray—with Mormonism—a phantasm that professes to be sustained by other revelations than those in the Bible,—so long will God send barrenness and leanness to your own soul. Point us to the church which the Holy Spirit has deigned to bless, while opposing the doctrine of Christ's coming! Point us to the sermon, or editorial, against that doctrine, that has been instrumental in the awakening of a single soul! The instance cannot be found. God has marked all opposition to this doctrine with a curse. And he will only bless those who cease to op-

pose. If, then, you in sincerity feel the need of a revival, lay aside your opposition to those who are looking for that "blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

### "Contend earnestly for the Faith,"

Is an admonition too little heeded—"the faith once delivered to the saints." "Buy the truth, and sell it not," was the advice of the wise man. It is very important, first to be right; second, to be zealously affected in the advancement of that which is right. Righteousness is literally uprightness in ethics. There is a straight-forward open-heartedness, that is as essential in the moral as in the social world.—Those who have been long engaged in any great and noble reform, soon learn to value those upon whom they can depend—whom they can know where to find—who do not stop to trim their sails to catch the popular breeze—who do not wait non-committal till they see which way the tide will set, that they may embark in the boat that floats on the current. They value those who first enquire, "What is truth?" and then adhere to it, and are not "tossed to and fro, driven about by every wind of doctrine."

This is as true in relation to the doctrine of the Advent, as to any other doctrine. There are a host of men in this cause, to whom truth is as dear as a right hand, or a right eye. These men one may know where to find. There are others, who will have a thousand notions in as many consecutive days. Some embrace every speculative fanciful idea; and others, though they may not endorse them, will do all they can to extend every sickly and insipid sentiment, until all in the circle of their influence are distracted and confused, or disgusted. While the many co-operate and labor shoulder to shoulder with all who have the good of the cause at heart; others seek to sow discord among brethren, and produce dissensions and divisions, endeavor to get up separate interests, and draw away followers after them. But the meek of the flock soon learn to discriminate between those who would teach the truth, because it is the truth, and those who would teach that which will extend their own influence. A trimming policy—a blowing hot and a blowing cold, as the opinions of men are swayed back and forth—will always add to one's present advantage. But what is the end thereof? No permanent advantage can be gained, only in a straight-forward, manly, upright, and consistent course,—a course which has the goal continually in view, and will direct the helm in accordance with that at all hazards. And although friends may forsake, the heavens darken, and waves roar, yet, in buffeting the adverse elements, the proud consciousness of contending "earnestly for the faith once delivered to the saints," is like hearing the voice of the Master to the tempestuous sea, saying, "Peace, be still!"

IF LAMENTABLE.—Two men and two women called into this office a few days since, uttering their maledictions against this paper. One man and woman were the ones alluded to two weeks since, of Providence, who were induced by one Shepherd to go off and leave their helpless children to the mercy of their neighbors. They denounced us, and all laboring with us, in the coming of the Lord; claimed that the Lord had come, that the door is shut, that the saints had only to take the kingdom, and that they are now *all alike*—all *one*!!! This is what we feared would be the result of the no mercy doctrine. These were more the objects of pity than of censure. But this Shepherd, who goes around, "creeping into houses, leading captive silly women" and silly men, displays too much method in his madness. The Lord have mercy on those deluded by him. St. Paul, Luther, and Wesley, had the same spirit to contend with. Those who preach another doctrine than that Paul preached, we are not to receive into our houses, nor bid them God speed.

### The Unitarian and his Wife.

In September, 1838, Mr. Miller was lecturing in one of the towns in the east of Vermont, on Christ's coming; and took occasion to speak of his true character as God. He showed how Christ was the Jehovah of the Old Testament, by whom the prophets were inspired,—whose goings forth were from everlasting,—that He was the Word which was in the beginning with God, and was God,—by whom the worlds were made,—the Alpha and Omega, the beginning and ending,—the Lord, who is, and was, and is to come, the Almighty. He also showed that He was the Son of God,—that the "Word was made flesh, and dwelt among us, and we beheld his glory as of the only begotten of the Father,"—that God took on himself our nature,—showed them how no man had seen the Father at any time, only as the Son had declared him; for the Father was a glorious Spirit, manifested only in the Shekinah, and, therefore, that Christ was a Man as well as God. He then showed that Christ would come in the glory of the Father,—the first thing to be seen being the revelation of the glory of God—the Holy Shekinah, before which the Son would be brought, and that then there would be given to him dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him for ever and ever, &c.

After the service, an Unitarian deacon asked him home with him; and he found that the deacon and his wife had been quarreling for years on the character of Christ,—the one affirming that he was God, and the other that he was only an emanation from God. The deacon, knowing that Mr. M. was a Calvinist, said to his wife, "Well, wife, if you would explain the attributes of Christ as Mr. Miller does, you and I should not differ any more on that question." "Why," said she, "if you would explain them in that way, you and I should think alike; for Mr. Miller has explained my views precisely." Mr. M. then enquired into their views, and found that they were actually alike; but that they had disputed for years about a question they did not understand, and were not competent to explain. They finally agreed to have no more disputings on that subject.

TO CORRESPONDENTS.—Bro. Newton's remarks on the "Olive Branch" are just, but we think best not to insert them. If we were to point to the folly of those men, we should refer to the East Cambridge Glass House, and to Bromfield street, *via* Nantucket.

We have examined Bro. Weston's argument on the seven churches. It appears to be the same view that we have already admitted into the paper from him. We see no new considerations presented, but what had already been considered. We still think Bro. Miller has presented the best view of the periods of those churches. We did not embrace his views hastily. We can see nothing in the right use of language, that would make more than one "coming" with that view.

Bro. Merrill's letter is received. We are unable to see with him, that any predicted events must transpire before the coming of the Lord. Such a position should be sustained by something more than inferences, before the saints should be taught to look for anything to defer the coming of Christ.

IF SECTARIANISM.—When Adventists come together from all denominations, meeting on common ground, it is not strange that habits of thought and education should render their views various on many questions respecting their former belief. It is therefore very improper for any to attempt to force down their own peculiar views on sectarian questions. Continued attacks on one class of views, and on another, will only weaken the cause thereby attempted to be strengthened; for those who do not fully understand all questions of faith, are very liable to unintentionally misrepresent others' views, and thereby lose credit for



candor, or intelligence. While we meet on common ground, let us give to others all the right of private opinion and private judgment we ask for ourselves.

Our brethren in Detroit, Mich., may be assured, that Bro. Miller and Himes would be glad to comply with their earnest request, to visit and attend a Conference with them this fall, but it will not be practicable. We shall be glad to do more for the West, if Providence should open the door.

## Communications.

LETTER FROM BRO. J. H. KENT.

Dear Bro. Bliss:—I have labored mostly in Connecticut since the 21st of last March, and have visited alternately, and as frequently as possible, the Adventists in Suffield, Warehouse-Point, Hartford, Berlin, New Britain, Bristol, Litchfield, Meriden, Wallingford, and Middletown. The Advent churches in all those places strongly and unwaveringly adhere to the original Advent faith and hope. The multiplicity of new messages and new theories, the destructive influences of which have been so severely felt in other places, have not obtained here, save in three or four individual cases.

Hitherto God, in his infinite mercy, has preserved us. To his name be all the glory. The number of Adventists who compose these several churches is small, the largest not more than one hundred and fifty. They are generally united in faith, hope, and love, and consequently strong. Although there is not now the excitement we have witnessed in time past, yet the meetings are generally interesting, and promote the health of the soul, and advancing them in all the gifts and graces of the Spirit. They are not destitute of ministerial labor; Bro. Hastings, Hawkes, Stoddard, Mathewson, Mills, and Chandler, labor with them in the Lord, and not entirely in vain—as several backsliders have been reclaimed, with also several cases of conversion. The latter have been planted in the likeness of Christ's death, believing fully that they shall soon be in the likeness of his resurrection. The ordinances of God's house are regularly and duly administered. Because the advent of Christ is nigh, even at the doors, our brethren more and more feel the importance of faithfully attending to all the duties of religion. They still find something to do, and are determined to labor on in their Master's vineyard, that they may benefit the church and world as much as in them lies, until they shall be called from service to their reward. May the good Lord succeed their efforts in so doing.

The Conference at Middletown, the 29th, 30th, and 31st of Aug., was truly a season of great refreshing. The meetings were well attended, and most deeply interesting. The door of access to the people seemed to be wide open. The last day, about one thousand souls were present to hear the word. Good order and attention existed during the whole meeting. Bro. Himes gave us "meat in due season." His labors were much needed here at that time; and we can assure him, that they were, and still are, duly appreciated. Christ will soon reward him for his labors of love.

Yours in hope, J. H. KENT.

P.S. Bro. Huber, Wilton, and Chamberlain, are the only ones in Middletown who have embraced the view that the door is shut, and have gone out from us; and we trust they are the last; yea, we hope and pray, that they may soon discover, if they have not already, their error, and turn from it.

J. H. K.

Middletown (Ct.), Sept. 2, 1845.

LETTER FROM BRO. P. HAWKES.

Bro. Himes:—I am frequently asked, "What do you think of the seventh month movement?" The most consistent answer I can give is, I believe it is passed. I wish we might follow the direction of the Apostle, "Forget the things that are behind, and reach forth to those things which are before." No one can feel condemned for believing that Christ would then come. We supposed we had evidence, and acted up to the light we had. Like honest men we walked up to the point, and were expecting "to see the Son of Man come in the clouds of heaven, with power and great glory." This was what we were looking for; and if any one had suggested that it was not to be a literal and personal coming, we should have regarded him as a perverter of the Scriptures.

Some of our dear brethren were humble and penitent enough, when the time passed, to acknowledge their mistake, and their perversion of the words, "Of that

day and of that hour knoweth no man." We have felt ourselves rebuked by the great Teacher, and have acknowledged our error, and trust we have found mercy at the hand of a forgiving God.

How has it been with others? It would require a volume to tell the distracting and confusing views of those who regard the seventh month movement as a fulfillment of Matt. 25. A small party believe He came spiritually, and deny any personal coming. Others contend that he came in the character of the Bridegroom, changed his relation to man, and closed the door of mercy. This view, of all others, is the most dangerous and alarming. Such openly profess to have no sympathy for sinners, and manifest but little love for saints; claim that Christ is the lion, and no longer the lamb—the Judge, and no longer the Intercessor. What is the legitimate inference to be drawn from these sentiments? That we must cultivate the same feelings towards sinners that Christ does. As he has no bowels of mercy, we must have none. A brother said to me the other day, that it "put him in agony to hear his brethren pray for sinners." This tree has been growing for nearly a year past. It has put forth its foliage, has budded, blossomed, and now we have its ripe fruits. At a Conference last week, in Whately, Mass., where several of these no-mercy men were present, one stated himself the *sealing* angel, and another the *destroying* angel. The first sealed over to damnation a brother and sister who were present, and the destroying angel commenced his work of destruction on them. He bruised one and left her nearly dead. He then took the other by the throat, with the determination to destroy him. But they were both rescued from these maniacs. Here is the ripe fruit of the no-mercy tree. If the tree is known by its fruits, we hesitate not to pronounce this an evil tree.

Now, my dear brethren, far and near, is it not time we set our faces against a system so anti-Scriptural, and so fiendish in its effects? Let us in the meekness of Christ rebuke this foul Spirit, and give it not our countenance by saying there will be but a few more saved. How do we know how many more God will save? Let us not limit the Holy One, nor shut up the kingdom of heaven against men by proclaiming the door seven-eighths closed. It is time we all rallied to the standard of truth, and made one more united effort in the name of the Lord, before all is over forever. I hope our brethren will leave these sickly papers, and rally around one that affords substantial food.

Yours for God and truth,

PHILO HAWKES.

LETTER FROM BRO. S. C. CHANDLER.

Bro. Bliss:—I rejoice that I was permitted to meet the brethren in Conference at Middletown. My soul was fed, and I was deeply affected while listening to the pathetic and soul-stirring discourses of my beloved Bro. Himes. I have been led to ask, can those brethren, who are trying to neutralize his labors, possess the spirit of Christ? No. For the fruit of that spirit is love; and that love is kind—it worketh no ill to his neighbor, is not easily provoked, thinketh no evil, beareth all things, hopeth all things, and rejoiceth not in iniquity, but in truth. Let such individuals "not be deceived, for God is not mocked; whatsoever a man soweth that shall he reap."

It seems necessary for me to write as Paul did to Titus: "for there are many unruly and vain talkers and deceivers, especially they of the Judaizing and door-closing doctrines, 'who subvert whole houses, teaching things which they ought not;' such should be 'rebuked sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men that turn from the truth.' There is a class of papers printed, and circulated among Advent families, advocating these Jewish fables, and contending that Christ has come—that the door of mercy is shut, and that we are under the seventh trumpet. They are most subverting in their influence to the truth, and as withering to the vigor and prosperity of the sanctified Advent believers, as a winter's frost is to the tender herb. I believe that the Albany Conference was in the order of the gospel, and that a strict adherence to the principles, doctrines, and advice of that Conference will secure the prosperity of the Advent churches. But the abandonment of all order and discipline, and of association, and permitting to be taught every phantom of the brain, is to transgress the first law of heaven, and violate every principle in the organization of human society. I would that our brethren would dispense with such publications, and obey the injunction of the wise man, in reference to what they hear:—"Cease, my son, to hear instruction that causeth to err from the words of knowledge." (Prov. 19:27.) Many important reasons might be given why we should obey this injunction. But let us learn from experience.

We have been taught the words of knowledge, and what the instruction that causeth to err. Let us cease, therefore, now and for ever, to hear it, and sustain it. Let us buy the truth, and sell it not.

S. C. CHANDLER.

Hartford (Ct.), Sept. 4th, 1845.

LETTER FROM BRO. T. E. JACOBS.

Dear Bro.:—I wrote you last that Bro. Davis had resigned the charge of the Baptist church here, the particulars of which I promised to give you in my next.

The facts are about as follows. The Jew [see Bro. Jacob's letter in No. 26 of last vol.] took his stand upon the word of God, as the only safe guide of faith and duty; and in so doing, he came in contact with some of their favorite hobbies, which caused a flinching on their part, and finally resulted in whisperings and backbitings, which drew forth rebukes from the Jew, as their pastor. They then turned their backs upon his preaching, which caused him to resign. This made it manifest that there were two parties in the church; one of which was willing to give him a candid hearing, while the other was resolved to reject everything opposed to their creed. An effort was made by the former to retain him, independently of the latter; but he declined, on the ground, that a separation would result in no good; but if the difficulties were removed, he would consent to stay his time. A motion was made to recall him; there was a tie vote, but the chair gave the casting vote against him. The Jew is mighty in the Scriptures, and, withal, faithful. He would not (as he told them) sacrifice the truth to please any man, or for fear of offending any; hence, the truth cut its way, till they gnashed upon him, and declared his preaching a hobby of "Millerism." What, is it "Millerism" to teach that the religion of the Bible is not a child's play-ball, to be taken up for amusement, and then laid down again at pleasure? Is it "Millerism" to teach the death, burial, resurrection, ascension, and speedy coming again of the Lord? This stigmatizing the most prominent and important doctrines of the Bible, is blasphemy, and affords a powerful evidence of the last days: "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers," &c. (2 Tim. 3:1, 2.)

THOMAS E. JACOBS.

Washington City (D. C.), Aug. 25th, 1845.

EXTRACTS FROM A LETTER FROM BRO. J. MERRIAM.

As I turn toward the harbor, I remember "the Lord will be unto us a place of broad rivers and streams," and, as the eye is directed to a range of highlands, that rise in the wild sublimity of massive rocks, I think of the everlasting battlements of Jehovah's strength, that will encompass the people of God. O transporting thought! O glorious spectacle!—What enchanting scenes! What triumphant ways! What transcendent glories! Tongues cannot utter, nor pencil delineate, the beauty of Eden's bowers, or the grandeur of the celestial scenery. It would seem that the materials of human society are too base and sordid, too polluted and worthless, to constitute the exalted society of heaven. But who would conceive the glittering diamond to be formed of unseemly carbon! who would imagine that the delicate flower, with its brilliant colors and refreshing odors, to consist of the polluted mass of earth! the invisible atmosphere, and the darting sunbeam, or the delicious rare-ripe, the richly flavored melon, or blushing grape, to be formed of the same tasteless materials! We know in whom we have believed. It is He whose hand wields the thunderbolt in its errand of death, directs the storm in its march of desolation, heaves the ocean with billows of wrath, and enkindles the light of heaven. Cannot He who transforms the uncomeliness of earthly dust into the peerless and unsullied lustre and purity of the priceless gem, and covers the inorganic soil with the beauty and symmetry and fragrance of the vegetable world, transform the earth itself into a "garden of the Lord?" While the material elements are going through a process of composition and decomposition, of transformation and re-organization, may not the same divine agency so purify and change the moral elements, that the whole earth shall be resplendent with the glory of God? Cannot he who dismantles the fields of their wintry robes, and unbinds the icy globe, and starts into life the vegetable tribes, who delineates the flowers, and develops the fruits, and matures the harvest, and spreads beauty, variety, and grandeur over the landscape, cannot he disrobe the saints of their earthly habiliments, and clothe them in power and glory and immortality? Cannot He who awakens the melody of the feathered choir, and renders all nature vocal with their sweet carol, so tune the harps and



inspire the songs of the redeemed, that earth shall be one grand orchestra, echoing the music of immortal tongues.

In hope of His glorious appearing, I am  
Yours, &c., J. MERRIAM.

Extract of a letter from the Sandwich Islands:—  
*Dear Bro. Bliss:*—The "Advent Herald," and the books you sent us, are very interesting, and shed great light. The nearer I live to God, and the more I shake off worldly cares, the clearer I see and understand, and the more faith I have. I do not see how any one, who searches diligently and prayerfully, can come to any other conclusion, than that the "day is at hand," and may burst upon us at any moment.

We [our brother-in-law and sister] stand alone here—no one believes with us. We have nothing to excite to the belief, but the plain word of God, and the little messenger you send forth. I speak and write on this subject to the missionaries, but no one seems to understand. I wrote to one a few days since, but in answering my letter, he did not seem prepared to touch on the advent; yet, among other things, he says:—"In a moral point of view, the prospect around is dark and forbidding, but it is said the political sun is very brilliant, and rapidly approaching the meridian."

Truly yours, CHARLES BURNHAM.

Kaioa Kauai, May 17th, 1845.

Busti, N. Y.—Bro. S. F. Bush, writes:—Some two years past, the Baptist church of which I am a member, with few exceptions, were called Adventists. There was a feeling of deep and anxious enquiry on this all-important subject, attended with a consecration to God, "searching of heart, and a deep anxiety to be prepared for the coming Savior. God blessed his people with the out-pouring of his Spirit. But how sad is the reverse now! The state of religion is very low. The Association is now in session here, and a sad report is presented from almost every church. On hearing the letters read, I should think there were not over thirty conversions in the Association the past year. They reported, a few years since, over six hundred. May the Lord have mercy on us, for his truth's sake.

There are a few in this place who still hold on to the Advent cause with firmness. We need your paper here. Yes, we do need it. The doors of all our sectarian churches are closed against the ministers of that despised order.

Yours in the faith of our Savior's speedy coming,  
S. F. BUSH.

HICKORY GROVE, ILL.—Bro. P. Lambkin writes:—Some twelve months since, I accidentally obtained some Advent periodicals, for which I praise the Lord with all my soul. I have since been an attentive reader of the Watch, and have embraced the cardinal doctrines of Adventism. Previous to the Albany Conference, I was doubtful whether the cause would go forward; but had all forsaken it, I would have been an Adventist still. When I saw the proceedings of that Conference, my doubts disappeared, and I felt to rejoice, believing that it was upheld by the arm of the Lord. Those principles carried out, will secure the continuance of Heaven's blessings. I was set apart to the gospel ministry in 1836, according to the usage of the Baptist order. I advocate the Advent doctrines in public and private, on all convenient opportunities.  
August 11, 1845.

EUCLID, O.—Bro. Isaac Cady writes:—Were it not for the meat we gather from your paper, we should go hungry. I bless God for it. But more especially do I thank and bless His holy name for the appetite he hath given me to relish such food; and I do often wonder and lament, that others, who profess to love our precious Savior, should so loathe and hate such dainty meat. We meet once a week to study the Scriptures and for prayer. Our Savior, according to his promise, never fails to meet with us. The views of the Albany Conference we all heartily approve.

SARATOGA SPRINGS.—Bro. J. H. West writes:—There are some half-dozen brethren in this place, who meet at my house every Lord's day, to exhort one another according to the command. We are all strong in the faith, looking for the blessed hope of the glorious appearing of the great God, and our Savior Jesus Christ.

#### Who are Literalists?

[Bro. Coles takes some exception to the reply of Bro. Litch to him, thinks he was not understood, &c.—

He therefore prepared a reply, which, on account of its length, (4 sheets) was inadmissible. We insert the following as an explanation, which will bring this matter to a close in our columns. If any reply is made to this, or the long article, it will be private.]

*Bro. Litch:*—This article is not intended as a reply to your answer to my letter; it is only an introduction to it. That reply was prepared for the "Herald;" but on account of its length, which was unavoidable, the Editor respectfully declined giving it a place. Therefore, you will find it in the next number of the "Gospel Standard," a copy of which will be sent you. Let me however here remark, that the mistake in the heading of my first letter to you, of "Israelites" for "Literalists," which you make so important in your argument, was simply an error of a word, and not of an idea. That I intended literalists is sufficiently obvious, because that idea was the theme of the whole article. This great affair was only a *lapse calami*, and not a blunder of mighty consequence in an argument for the truth of the Eternal God—only a mistake of a word, my Bro. If you are blameless, then you may cast stones—though I find you not perfect in this respect; the words of your first note indicate something more than you intended, for want of an *if*. But I cannot condescend to seek such an advantage of an opponent. I supply the *if*, and pass on to more important matters. On the interpretation of Eze. 37, you wholly misapprehend me. I understand the 36th and 37th both to teach the same meaning—the literal return of literal Israel to literal Jerusalem.

Yours truly, L. B. COLES.

#### Items.

The Mexicans make no progress in obtaining a loan of fifteen millions of dollars, without which they cannot prosecute a war with this country.

War has broken out between the States of San Salvador and Honduras, in Central America. Guatemala has supplied the former with a loan of ammunition and arms, and it is even said that Gen. Cabrera is raising troops to aid them. The Government of Honduras has issued a proclamation, calling on all the male inhabitants, over the age of 14 years, to take up arms for their defence, under penalty of death.

There was a severe gale from the South-east in this city, Sunday, the 7th inst. It made sad havoc among the swinging signs.

Mr. Luther Faulkner dropped down dead in an apoplectic fit in Beacon street, on the evening of the same day.

Sophia Bacon, a cook, in Pearl street, was dreadfully burned on Friday night, by her clothes taking fire.

The latest news from the army represent the Mexicans as manifesting no disposition to attack Gen. Taylor, or even of crossing the Rio Grand—at least, for some time to come.

It is said that the potato rot, this year, is extended all over New England, Nova Scotia, and New Brunswick, and that few fields will escape its influences.

The Journal states that the wheat in Maine suffers this year from the weevil, or grain worm.

We learn by the Courier, that the orders to the U. S. troops in Texas are to keep on this side of the Rio Grand. This somewhat settles the question of aggressive hostilities on the part of our government.

Our city is either infested with an unusual number of rogues, or our police is less active or less skilful than they have had the reputation of being. Thefts and robberies are of hourly occurrence, and yet but very few rogues are apprehended, and those who are caught, especially the big ones, are very apt to escape unharm. It is hardly safe for any man to walk alone of an evening later than 9 o'clock, lest he should be waylaid and robbed. Crime stalks through our streets undetected, and of course unpunished, and he who would escape "unscathed" must not only have his eyes about him, but also no ordinary degree of good luck.—*Boston Journal.*

A gang of counterfeiters have been discovered at Warsaw, Ill.

A tremendous meteor, described as about the size of a bushel basket, and bursting into fragments with an awful report, is described in the "Fayetteville (N. C.) Carolinian," as seen in that city on Monday, the 8th inst., at 2 o'clock, A. M.

A man was arrested at Utica, last week, for the murder of his grand-mother.

An infirm old man by the name of Leach, was run-down by a horse and wagon, at the corner of Wash-

ington and Harvard streets, on the 9th instant, and badly wounded in the head, and otherwise injured.

Judge Storey, of the U. S. Court, died at Cambridge last Wednesday evening.

A bald-headed eagle alighted on the vane of the new church in Hanover street, on Thursday morning, and remained there some minutes.

Letters from Vera Cruz, give the opinion that Mexico would not formally declare war against the United States. The mail of the 18th, brought news from the city of Mexico, of the election of Gen. Herrera to the presidency, and the formation of a new cabinet.

We learn from Texas, that the militia from New Orleans were to be discharged forthwith.

#### Foreign News.

The Great Western arrived at New York last Wednesday morning, bringing intelligence only four days later from Liverpool, from which we cull the following:

"Wilmer's European Times" states that the movement of Ronge in Germany, is one "which makes the pulse of monarchs beat with apprehension." "The spirit which Luther, more than three centuries ago, evoked, is sweeping over the land." Ronge is said to be as potent as any Pontiff in Christendom.

This Germanic move—the Tractarian movement in England—the expulsion of the Jesuits from France—the dissensions in Switzerland—the restoration of a liberal ministry in Belgium—the feverish condition of Italy—the division of the Scottish church—all mark the present time, and may lead to mighty results.

A tremendous hurricane in Paris has torn up large trees, and done other damage. A large factory at Rouen was blown down, killing 200 persons.

Rail-way accidents occur in England almost daily.

England continues to be deluged with rain, threatening a bad harvest.

Accounts from Germany give a deplorable statement of affairs in Saxony and other parts of Germany, in consequence of the religious excitement there, which is every day increasing. This has resulted in a serious riot at Leipsic; and Prince John was grossly insulted, and hooted out of town, for his catholicism. Upwards of 30 persons were killed or wounded. Nine were taken up dead on the spot. Great alarm prevails among the inhabitants.

Ukases, more and more rigorous, are every day passed upon unfortunate Poland.

Disorders still continue in Greece.

Upper Albania, in Turkey, is in a state of insurrection. The Seraskier, in revenge, has burnt 25 of their villages, and has about 3000 men at command.

Iron arches have been erected to prevent the fall of St. Peter's Dome, in Rome.

There is a great destitution of water in Constantinople.

The Cholera has reappeared in almost every department of Western India, making frightful ravages among the native inhabitants. At Lahore, from five to six hundred die daily, and 30,000 have fallen victims.

There has been a destructive fire among the Manchester ware-houses in London.

#### Adventism in England.

The following is copied from the Foreign Correspondence of the Philadelphia "Saturday Evening Post:—

**PROPHECY.**—How much misery has spread through the world, in all ages, by pretended prophets—to what serious, and even fatal results, have their allusions tended—and how frequently have their innocent victims fallen under the hands of keepers of mad-houses, or been imprisoned, tortured, and even put to death by the agents of despotic governments.

A fanaticism of this kind has been recently gotten up in Wales, (a fanatical and somewhat superstitious part of the kingdom, by the way) caused chiefly by one "Prince" who, with two or three eccentric clergymen of regular churches, have been "touring it," through the counties of Glamorgan and Caermarthen, and preaching sermons predictive of the end of the world, and of the final fires, all of which are about to occur. Their congregations are called together by hand-bills headed, "The Lord is at hand," "Behold He Cometh!" &c. Of course the attendances at these preachings have been numerous, and many who went to ridicule, became terrified. These false prophets, however, have made no great impression as yet—but their followers are on the increase. Unlike your



notorious Father Miller, they abstain from naming the exact day, and content themselves with declaring that it is *at hand*. Turn we, however, from these, to a delusion of a more serious character, because backed by a great name—a name respected in all parts of the Protestant world, I mean Martin Luther. Well, then, publications are going the rounds, to the effect that we are to have the end of the world about April next—that it had been foretold by Martin Luther. The vaticination is drawn from “*Luther’s Divine Discourses*,” written in February, 1516: and the great Reformer begins by predicting a “great crash and downfall” in the spiritual world in 250 years from that date—which prediction is said to have been fulfilled by the denial of Christian Revelation in France. And he foretells “*the last Day of Judgment*” to be within 300 years. And again, in the 55th chapter of the aforesaid book, he hints that “*about the time of Easter, in April*,” will the last day come. It is really probable that much anxiety and alarm will be produced by the revival of these ideas, dug up as they are, from an age full of enthusiasm, excitement, change, and even terror—so deeply tinged with these emotions, that it is fair to presume that Luther himself was not free from their morbid inspirations and influence. Be that as it may, these things are not given to finite and frail man to foretell. They belong alone to the Infinite. “Of that day and hour knoweth no man;” and I merely introduce the singular correspondence, as one of the signs of the times, which are now more than ever full of excitabilities. Is it not strange that in these days of education, such fancies should prevail? Yet so it is. Even in Germany, ever noted as a land of deep and gloomy sentiment, of prophecy, ever aspiring to the spiritual, and therefore to the unattainable, I observe that in the public schools, according to recent statistics, there are 6,000,000 of pupils. Still, superstition and fanaticism prevail—and will, it is to be feared, to the “last syllable of recorded time.”

## THE HERALD AND WATCH.

BOSTON, SEPT. 17.

### The “Gospel Standard” Again.

Brethren:—I write you to let you know what the agents of the “Gospel Standard” are doing. I send you the enclosed bill, such as all the subscribers of the “Herald” in these parts have received, in company with the “Gospel Standard.” They have accompanied Bro. Bliss’ name in such a manner, in the note on the margin of the bill, as to deceive some of your subscribers. Some suppose that the business of the “Herald” has been given over into their hands, and they have received the bill as a due for what they were indebted for the “Herald.” They not having been subscribers for the “Gospel Standard,” knew no other way to account for a dun from them so early. Others have understood it in another way. They claim that Bro. Bliss had given them a list of the names of the subscribers for the “Herald,” therefore some that Bro. B. is engaged with them in getting up the “Standard.” I hope you will expose this thing, that your subscribers may not pay H. B. Pratt what they owe for the “Herald.” H. F. HILL.

Geneseo (N. Y.), Sept. 3d, 1845.

We would assure the brethren everywhere, that there is no connection whatever between any in this office and that concern; and they have no agency of our affairs.

## Editorial Correspondence.

### Conference at Bristol, Vt.

On our way to this meeting, we had the pleasure of meeting with brethren at the *House of Prayer*, in Albany. Bro. E. Burnham gave an interesting sermon, after which we made a few remarks, for the encouragement of this tried and faithful congregation. It will be remembered, that *Judaism* has in vain spent its energies to break them up. While their opponents have abandoned their public meetings, the “compound of Papacy,” as they were pleased to call the brethren at the *House of Prayer*, still flourish, by an adherence to the true Advent faith. We can but hope, that those of our good brethren who were led astray in an evil hour, by influences which they did not then understand, will be restored to the truth, and to their former usefulness in the cause of God.

We were happy to learn, from brethren in Troy, that Bro. M. Chandler is building up the saints there in their most holy faith. The cause is rising.

We spent a day in Addison, gave one lecture, and Bro. Miller one. The notice was short, but the attendance was good. Our brethren there had a very pressing invitation to give up their faith, and return to the church. They were admonished to come back, *like men*. The speaker (a minister from the West) then related, as an illustration, how an Indian once broke jail, and lived for a time concealed in the woods; but suffering much from cold and hunger, he determined to return to prison. He returned *boldly*, knocked at the prison door, and besought the jailer to receive him. He was joyfully received to the usual hospitality of the prison. We have no need to say, that our brethren were inclined to make a more general application than the speaker, and gave all to understand, that they were neither cold, nor hungry; and if they were, that a prison would be the last place of retreat. Our brethren are awaking anew, and were never more determined to maintain the Advent cause.

Sept. 5th, the Conference in Bristol commenced, in the Baptist meeting-house, and continued Friday and Saturday. Discourses were given by Bro. Miller and myself alternately. Our object was to present the faith as we have held it from the beginning. Our testimony was cordially received by a large number of brethren in attendance, from the town and vicinity. There is strong confidence in the principles and hope of the Advent faith. Those who have been shaken, and led into fanciful views, are returning, and planting themselves more firmly than ever, on the faith of the speedy, personal coming of the King of kings.

As the Baptist meeting-house could not be had for our meeting on the Sabbath, Mr. Munson, a respectable citizen, offered us his large new Forge for our accommodation. The friends immediately seated it, so as to hold about 700 people. On Sabbath morning, the weather being unpleasant, we did not expect a full congregation. But to the astonishment of all, our new meeting place was filled to excess. The rain kept many away. We discoursed in the morning on “the hope of the promise made of God unto the fathers.” In the afternoon, Bro. Miller lectured on the time of the first and second advents, from 1 Pet. 1:10–13.

We found truly an “open door,” and we could but believe it was an “effectual door.” We have hardly ever heard Bro. Miller preach with more clearness and power. He expressed his conviction, that we should yet witness one more waking up; and our Conference in Bristol looked like a beginning in these parts.

At the close of the afternoon service, several hundred waiting disciples took their seats around the table of the Lord, in obedience to His command, to eat this bread, and drink of this cup, until He should come. It was a refreshing season. We sung a hymn, and parted, grateful to our God for his mercy toward us, and also to Mr. Munson and his associates, for their liberality and kindness, in giving the free use of their Iron Forge. Though built for another purpose, to us it was “none other than the house of God, and the gate of heaven. May heaven’s blessings rest upon them.

In the evening, we had a crowded meeting, at the large school house on the green. Bro. Adrian gave a discourse on the subject and importance of *decision* on the part of the people of God, and especially of the sinner. He was followed by Bro. Miller, and others. A solemn interest pervaded the meeting, and at the close several desired prayers. The meeting closed with the most encouraging prospect of good to all.—Bro. C. B. Turner remained to hold meetings during the week, and follow up the work already begun.

This Conference is one of the best we have lately attended. The brethren are coming up to the help of the Lord, and sinners are coming to Christ. All appeared to feel the importance of waking out of sleep,

and preparing for Christ’s glorious reign. Our brethren in Bristol are strong in faith, and united in the hope. They were much encouraged by the meeting, and begin the work of the Lord anew. We were much cheered by the presence of many faithful brethren, and especially of our ministering brethren, Kimball, C. B. Turner, Buckley, Grandy, Miller, Adrian, Dow, and others. We were all refreshed, and left the meeting with a new determination, to prosecute our work with more energy than ever, and not cease, until He who has called us to it *shall come*!

We return home worn down, and well nigh exhausted. If we can endure the labors of the Square Pond meeting, and those now appointed in Maine, we must then, if not before, take a short respite from public labors, and attend to some important duties at home.

Sept. 10, 1845.

J. V. HIMES.

### Affairs at this Office.

We wish to say to our friends and patrons, that it is important that they should make immediate remittances of what is due, both for the paper and for books. Every attempt has been made by certain classes to disaffect and turn away our patronage; and not without considerable success. It is necessary, therefore, if the friends of the “Herald” wish it or the office continued, that they should give the matter their immediate attention. There is much due—enough to meet all our wants, and relieve us from present embarrassment.

□ Grove meeting at St. Armand, C. E., Sept. 27. A camp-meeting will commence at South China, on land of Wm. Pullin, Deer Hill, Lord’s day, Sept. 30, to continue several days. Horses kept free of expense. Board on the ground. All who can will bring tents. This is about 30 miles from Richmond.

The Conference which was notified at Gardner, Me., or vicinity, will be held at Richmond, 10 miles below, Sept. 24–28, at the Read Meeting-house. It will close in season for the meeting at South China.

There will be a Conference in the Christian Meeting-house near Frankfort, Me., commencing Friday, Sept. 19th, at 10 A. M. The brethren there invite all candid searchers for divine truth to attend; and especially all who are hasting unto the coming of the Lord, determined to “contend earnestly for the faith once delivered to the saints.”

□ Bro. Moses Chandler wishes us to state, that his Post-office address is, at present, “Troy, N. Y.”

### Letters and Receipts for Herald and Watch, TO SEPTEMBER 13.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

Aaron Davis, vol 10; D. Bassett, vol 10; G. Howland, 253 v 11; S. McFadden, 233 v 10; C. Starks (50 cts. for books), 240 v 10; J. Ellis, vol 10; N. Brown, vol 10; S. Pratt, 210 vol 9; S. Stewart, 245 v 10; Eld. Baitman, 157 Watch; N. Warner, vol 10; D. M. Clough, vol 9; E. Sabins, 240 v 10; S. Welch, vol 10; M. Kimball, vol 9; D. Marsh, vol 10; B. Haines, v 9; C. S. Armstrong, 243 v 10; P. Hawkes, 186 Watch; J. Bennett, 267 v 11; Dr. Patridge, vol 10; Laura North, 253 v 11; C. L. Baldwin, vol 10; J. W. Chickering, 253 v 11; B. Loomis, vol 10; Dr. Orr, 262 v 11; J. Canox, 253 v 11; N. Reed, 227 v 10; Mrs. D. P. Williams, vol 9; Wm. Scott, vol 10; J. Philbrick, vol 10; S. Darling; J. Butler; J. W. Goldsmith—each \$1. Calvin Stone, 252 vol 11; H. H. Rogers, 266 vol 11; Capt. J. Lakin, 188 vol 9; M. Kendrick, vol 10; H. C. Hopkins, 185 v 8; J. M. Dodd, vol 9—each \$2. W. L. Phipps, vol 10—\$3. M. Kent, 183 Watch; Mrs. S. Woodcock, vol 11; H. H. Tooker; S. Rauthraff—each \$1 50. R. Kent, vol 9—\$2 50. Sally Stephens, 227 v 10—\$2 70. Dr. Harwood, vol 9—\$4 68. J. F. Huber, end vol 10—all right.

### LETTERS AND RECEIPTS FOR BOOKS, ETC.

A. K. Brayton; James A. McDonald; A. Pierce, (money rec’d); G. H. Child; L. Osler; F. Washburn; J. S. Howell; J. Litch (money rec’d in N. Y.); G. S. Miles (money and box rec’d); Luke Newton; J. B. Cook; H. F. Hill; S. S. Brewer; M. Chandler; N. Smith; Safford & Park; J. Huntington; H. Barringer; Adison Merrill; J. B. Cook; L. Osler; C. B. Turner; C. R. Hamlin.



# THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!

VOL. X. NO. 7.

Boston and New York, Wednesday, Sept. 24, 1845.

WHOLE NO. 229.

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## The Patient Waiting for Christ.

Heb. 10: 36, 37—"For ye have need of patience; that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."

Jesus, thou Friend of sinners, hear,  
And look with pity down!  
The broken heart, the contrite tear,  
Can never meet Thy frown:  
For Thou wilt sooth the mourner's soul  
That looks alone to Thee;  
That loathes the chain of sin's control,  
And longeth to be free.

O Jesus! Thou who once hast known  
The tempter's subtle art,  
And with a brother's love hast shown  
That Thou with man hast part;  
Send down Thy Holy Spirit now,  
Thy scattered flock to cheer,  
That persecution's deadly blow  
May smite no hearts with fear.

O Jesus! bid thy chosen church  
In love be one with Thee,  
Ere God's avenging sword shall search  
His inmost sanctuary.  
A loving, true, devoted band,  
From 'midst the sons of earth,  
May they, at Thy "beloved" command  
In dauntless faith come forth!

## The Abrahamic Covenant.

### SECTION III.—The Levitical Law.

What purpose did the Law serve?

Ans. "It was added because of transgressions, till the seed [Christ] should come, to whom the promise was made;"—"ordained by angels in the hand of a Mediator." "The law" was a "school-master to bring" the Israel of God to the coming of "Christ," that they "might be justified by faith." But after Christ had come, they were to be no more under the law. [Gal. 3:19, 23.] It also preserved the genealogy of Christ, so that at his coming he was known to be the Son of David, as well as the Son of Abraham.

Was the law, then, against the promises of God?

Ans. "God forbid: for had there been a law given which could have given life, verily righteousness should have been by the law. But the Scripture concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith [Christ] came," they "were kept under the law, shut up unto the faith which should afterwards be revealed." Gal. 3:21-23.

How was his faith brought to view under the law?

Ans. By types, and shadows, sacrifices, and various observances, typical of Christ, by which the "mystery" was "hid from ages, and from genera-

tions," which "now is made manifest to his saints." Col. 1:26.

Were the Jews justified by an observance of the law?

Ans. They could not be without a perfect observance of all its ceremonies. "Moses describeth the righteousness of the law, that the man that doeth them shall live by them." Rom. 10:5. And it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident; for The just shall live by faith." Gal. 3:10-12.

What is the righteousness which is of faith?

Ans. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from dead, thou shalt be saved."—Rom. 10:9.

Will mere belief, without works, avail anything?

Ans. "Faith without works is dead. . . . To him that knoweth to do good, and doeth it not, to him it is sin." James 2:20; 4:17

If they could not be justified by the law, what advantage, then, had the Jew?

Ans. It was "chiefly because unto them were committed the oracles of God." Rom. 3:2. To them pertained "the adoption, and the glory, and the covenants, and . . . giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." Rom. 9:4, 5.

Were the privileges of the Mosaic law confined to those of Jewish origin?

Ans. They were not. Said God by Moses, "One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you."—Num. 15:15, 16.

Note.—There were dwelling among the Jews strangers from other nations, who "submitted to be circumcised, obligated themselves to observe all the rites and ceremonies of the law, and were in nothing different from the Jews, but merely in their having once been heathens." They "had the same rights, spiritual and secular, as had the Jews themselves."—Dr. Clark's Com. Vol. I. p. 357.

Were the blessings promised to the Jews under the Mosaic dispensation, to be conditional, or unconditional?

Ans. They were conditional, depending upon a conformity to God's requirements.

What were the Jews forbidden to do?

Ans. Said God by Moses, "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God." Lev. 26:1.

What did he require of them?

Ans. He commanded them, saying, "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord" (v. 2.)

What did God promise them upon the condition of their compliance with his requirements?

Ans. He promised them, saying, "If you walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season,

and the land shall yield her increase, and the trees of the field shall yield their fruit: and your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you; and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people." (vs 3-12)

What did God threaten them if they would not conform to his requirements?

Ans. He threatened them, saying, "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you, I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain; for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you, and ye shall flee when none pursueth you." (vs. 14-17.)

Did God make any provision for them, if they should be penitent, after experiencing these evils?

Ans. He did. He said, "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they have trespassed against me, and that also they have walked contrary unto me, and that I have also walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." (vs. 40-42.)

Did the Jews comply with the requirements of God?

Ans. They did not; and consequently they forfeited all claims to the promises which were thus conditionally given.

What saith the Scriptures of this disobedience?

Ans. Said Stephen, "Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did so do ye." Act. 7:51.

Said Isaiah, "The Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. . . . Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel to anger, they are gone away backward. Why should ye be stricken any more? Ye will revolt more



and more: the whole head is sick, and the whole heart faint." (1:2-5.)

Said Nehemiah, "Our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments. . . . They were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets who testified against them to turn them to thee, and they wrought great provocations." (9:16, 26.)

Did God place inducements before them to turn from their evil ways, that they might live?

Ans. He did.—"The Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling-place." 2 Chron. 36:15. They said to them, "Turn ye again now every one from his evil way, and from the evil of his doings, and dwell in the land that the Lord hath given unto you, and to your fathers for ever and ever."—Jer. 25:5.

How did they treat the messengers God had sent them?

Ans. "They mocked the messengers of God, and despised his words, and misused his prophets until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 36:16.

What has God said, if nations sin when he has promised them good?

Ans. "At what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Jer. 18:9, 10.

Can the Jews, then, while they are unconverted, claim any of the blessings promised them?

Ans. They cannot. Their punishment is on account of their sins, and cannot be remitted while they continue in their sins.

How long did the Jews continue an independent nation?

Ans. Until the captivity of Manasseh, about B. C. 677. 2 Chron. 33:11.

How long had they for their king a prince of the house of David?

Ans. Until the reign of the wicked prince Zedekiah. 36:11-21.

What said the Lord of that profane and wicked prince?

Ans. "Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn it; and it shall be no more until He come whose right it is, and I will give it to him." Ezek. 21:26, 27.

What was to be no more?

Ans. The Throne of David.

Who was promised to come as the rightful possessor of David's throne?

Ans. Christ. He of whom it is said, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Isa. 9:6, 7.

How may we know that this has reference to Christ?

Ans. Because the angel that appeared to Mary, said of Jesus, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke 1:32, 33.

Did the nation of Israel, after this, have a king to rule over them?

Ans. They did not; they continued in subjection to the Babylonians, the Medes and Persians, the Grecians, and finally, the Romans, until Christ came.

Were they independent at no time after their restoration from their Babylonish captivity?

Ans. They were not. When they were restored by the Persians, the Jews stood the highest in the favor of the monarchs of the world; but even then, although they had just been restored to their national privileges and temple services, Nehemiah says of them, "Behold we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it; and it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress." Neh. 9:36, 37.

Might they not have regained their independence, if the nation had with one heart turned unto the Lord?

Ans. Had they thus sought the Lord, they would most assuredly have regained their independence. And God would have restored their judges as at the first, and their counsellors as at the beginning; so that Jerusalem would have been called "The city of righteousness, the faithful city." Isa. 1:26.

Had they been willing and obedient, they were promised the good of the land (v. 19); but they served not God in their kingdom, and in the great goodness that he gavest them, and in the large and fat land which he gavest before them, neither turned they from their wicked works." Neh. 9:35.

Are there not abundant promises in the Scriptures of their national restoration?

Ans. There are; but upon the condition that they washed themselves and made them clean: that they put away the evil of their doings from before the eyes of Jehovah; that they ceased to do evil, and learned to do well. Had they thus done, though their sins were as scarlet they would have become as wool." Isa. 1:16-18.

Have any of the prophecies of their restoration been fulfilled?

Ans. Many of those promises were fulfilled in the restoration of the Jews from Babylon, after the 70 years' captivity.

Were any of the ten tribes restored in that return?

Ans. It was the opinion of Taylor, Rennell, and Calmet, distinguished antiquarians, that, before the 70 years' captivity, "the main body of the Jews were never deported from their own country; they that were carried away being only a small portion of them; and that when the Jews returned from Babylon, after the fall of the Chaldean, or Assyrian empire, those of the ten tribes, who were pleased to, returned with the tribes of Judah and Benjamin; so that the ten tribes, as a distinct people, do not now exist."—See *Adv. Lib. No. 17*, p. 37.

What reasons are offered for this opinion?

Ans. "Among the reasons offered for this opinion is the fact, that nearly a hundred years after the captivity of the ten tribes by Shalmaneser, Josiah, king of Judah, not only purged Judah and Jerusalem from idolatry, but went in person to the cities of Manasseh, west of Jordan, Ephraim, Simeon, and even to Naphtali, 'throughout all Israel,' and did the same great work; which he could not have done had not these tribes, or at least a part of them, been there. And it may be seen, also, that when Zerubbabel returned, there are mentioned as going with him other tribes than those of Benjamin and Judah. Also, under the Maccabees, and in the time of our Savior, Palestine was peopled by the Israelites of all the tribes indifferently."—*Ib. p. 37, 38.*

Did the prophets, who have been supposed to predict the return of the Jews, live and utter their predictions prior or subsequent to the return of the Jews from Babylon?

Ans. They wrote prior to that time; "so that all the predictions referred to may have been fulfilled already, so far as they can be in an earthly state."—*Ib.*

When did the return from Babylon take place?

Ans. From about B. C. 538 to B. C. 457.

When did the several prophets, before referred to, respectively prophesy?

Ans. "Isaiah prophesied from B. C. 760 to 706; Jeremiah, 629 to 588; Ezekiel, 595 to 574; Daniel, 606 to 534; Hosea, 785; Joel, 785; Amos, 787; Obadiah, 587; Jonah, 862; Micah, 720; Nahum, 720; Habakkuk, 626; Zephaniah, 630; Haggai, 520; Zechariah, 520; Malachi, 400."—*Ib. p. 38.*

Did the decrees which were issued for the restoration of Babylon, include all of Israel?

Ans. "When Cyrus issued this decree, his kingdom was large, and embraced Assyria. He testifies that God had given him all the kingdoms of the earth. . . . The dominions of Artaxerxes Longimanus, who issued the decree of liberty for the Jews, B. C. 457, were not less than the dominions of Cyrus." Thus "the Jews, universally, had liberty to return, if they wished, wherever they may have been scattered. And they did actually return, vast numbers of them at least, built their temple again, and enjoyed more or less prosperity till Christ came, who was its glory and end."—*Ib. p. 38*—[To be continued.]

## Communications.

### A Question.

#### IS THE GREAT EUPHRATES DRIED UP?

Just like the frequent report of the return of vast multitudes of Jews to Palestine, which goes the rounds about once a year—and has done so for many years past—so we are very frequently told, "the great river Euphrates is drying up." Ask what they mean by that, and they say, "The Ottoman empire is wasting away."

But what I want to know is, by what authority the Ottoman empire is called the great river Euphrates? I hope some one, who is so zealous in the application of the phrase to that empire, will give the authority for it. I have asked for it many times, for several years, but as yet have obtained no answer. This is an important item in the explanation of the seven last plagues, and should be fully settled before we come to the conclusion, that the sixth plague is now being poured out. I have studied much on the subject, but as yet have seen no ground for such an application; nay, it looks to me to be an entire assumption, which, by common consent of all, or nearly all, expositors, has come to be received as orthodox and canonical without proof. J. LITCH.

### Dialogue.

W. I am sorry to hear, Bro. B., that you are casting away your confidence. B. Aye! how so? W. Why, that you have given up the tenth day movement as being of God. B. Do you believe the Son of Man then came as illustrated by the coming of the Bridegroom, in the parable of the Ten Virgins? W. I have no doubt of it. B. Was you not, previous to 1843, looking for and expecting Christ? W. Yes. B. You expected and looked for his coming in no other way than visibly, in the clouds of heaven? W. I expected him in that manner, and do still. B. You were disappointed, were you not? W. Yes. B. Did you believe we then entered the true tarrying time? W. Certainly. B. You believe the proclamation, that we were then in the true tarrying time, was correct? W. Why, yes. B. As you now believe the Lord has come, as represented by the coming of the Bridegroom in the parable, must you not, to be consistent, believe also that the tarrying time is ended? And does not consistency require the conclusion, that you were mistaken in the nature of the event expected previous to the passing by of 1843? that is, ought you not to have expected the marriage of the Lamb to have taken place at that time, instead of his revelation in the clouds of heaven? And if so, are you not giving up more of the tenth day movement, as it is called, than I am? for I still believe that we were right in supposing the coming of the Bridegroom in the parable represents the coming,



and events to transpire *at* and *after* the coming of the Son of man. W. I am afraid, after all, I shall be caused to draw back, if I listen to you much longer; you so twist things. B. Never fear that exercising aright the reason God has given us, will be the means of causing us to draw back to perdition. The opposite will be the result. W. Well, Bro. B., if I know my own heart, I sincerely desire the truth. B. My dear brother, I do not doubt that, and my prayer is, that you may not reject light. That there is only one kind of tarring taught in the Scriptures, seems very plain to me.—W. Well, I don't know but you have the truth, and I am in an error after all. B. May the Lord help you to see the truth as revealed in his word. Think well of the questions I have asked you, and see if the understanding you now have of that parable does not lead you to the conclusion, that all the preaching for the last twenty years, on the subject of Christ's coming, has been erroneous; yea, from the days of the Apostles. W. I will try to think of it, and re-examine the subject. Can you throw any light upon one passage of Scripture, which I think sustains my views? Rev. 11:17—"We give thanks, O Lord God Almighty, which art, and was, and art to come; because thou hast taken to thee thy great power and hast reigned. And the nations were angry, and thy wrath is come," &c. You see all this takes place *before* he comes; for the language, "and art to come," proves he is yet to come in the clouds of heaven. B. That has been a portion of Scripture difficult for me to solve till lately. I am now, however, thoroughly settled as to its meaning. I believe it simply declares who the Lord God Almighty is; viz., He is a being that was, from the beginning, and now is, and will exist through all ages to come. That this is the correct understanding of this Scripture, I think you will see by Rev. 1:8, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." He will through all time to come continue to be the Almighty. W. Well, Bro. B., I rather think you have the correct understanding of the passage. X. Bro. W., take care of your sympathies; let them be with Jesus. We shall have to heed the exhortation of our Lord, to remember Lot's wife, or I fear we shall meet her doom. O, what reasoners these fallen Adventists are, who are now crying for an open door. How true what the Apostle Paul says, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies." B. Well, Bro. X., you consider me a very bad man, I should judge. You see, however, that I do not teach things privately. X. I don't think it best for me to enter into a controversy. Come, Bro. W., we had better go. To stay, will do you more hurt than good. You cannot do B. any good—for when the Master has shut the door, no man openeth. B. Bro. W., will you read that article from our beloved Bro. J. Pearson? It's a cordial to the soul, in this time of division among those who really love each other, but are distracted by so many new messages, and new duties. W. Well, Bro. B., I really know not what to do. Good bye, till I see you again.

H. BARRINGER.

Troy (N. Y.), Sept. 7th, 1845.

### The Seventh Angel.

Rev. 10:7—"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

In 1843 I believed and taught, that we were in the days of the voice of the seventh angel; and I have seen no reason to change my views since. It is a well known fact, that Bro. Litch calculated the time for the duration of the Ottoman supremacy, from Rev. 9:15, and fixed on Aug. 11th, 1840, as the time which God had set for the departure of its independence; and time proved his calculations correct. This was so clearly demonstrated, that the termination of the sounding of the sixth angel is not called in question by Adventists. But some have supposed there would

be a space of time called "the quickly," between the sounding of the sixth and seventh angels. But if they will read Rev. 11:14, 15, I think they will see that the quickly is between the *voice* of the sixth angel and the *voice* of the seventh; and that the voice of the latter angel began when the sixth ended. Some have confounded the seventh trumpet with the trump of God. But the trump of God is to raise the dead and change the living in a moment, in the twinkling of an eye," (1 Cor. 15:52; 1 Thes. 4:16), while it takes *days* for the seventh trumpet to sound—"But in the *days* of the voice of the seventh angel." Others suppose "the mystery of God" to be the same as "the mystery of godliness;" and believing the seventh angel has begun to sound, they think the gospel is finished, or the door is shut. I wish such would look at this subject again more carefully. There is a great difference between "the mystery of godliness" and "the mystery of God, as he hath declared to his servants the prophets." What is the mystery of godliness? Paul says (1 Tim. 3:16)—"Without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Godliness is piety, or righteousness. How a fallen man, especially a poor Gentile, could become righteous, or godly before God, was a great mystery, or question, with men, before the light of the gospel shone. Hence Job enquires, "But how should man be just with God?" Righteousness, or godliness, by faith in an *other*, was a great mystery, which the gospel unfolded. But the mystery of God, as he hath declared to the prophets (Rev. 10:7), is what the prophets were bid to seal up; the same that John had just been bidden, in the 4th verse, to seal up, which he is informed, in the 7th verse, shall be unfolded some future time, as the prophets were taught. The 7th verse is an exception, from the declaration of the 4th verse. Read them in connection: "And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." John tells what the angel says; and he was about to write what followed this loud cry of the angel, but he is forbidden; yet he is informed that the mystery of God shall be unfolded, or finished, while the 7th angel is sounding. As though the voice from heaven had said, "John, this is what I told my servants the prophets (Dan. 12:4; Isa. 8:16), that they must seal up the words; but at the time of the end, knowledge shall be increased by diligent search, so that the wise, or those who fear God, shall understand. Though the time of the end will have come when this vision, which I now show you, will be fulfilled, yet part of the matter which the prophets were to seal up must still be sealed, until 'in the days of the voice of the seventh angel,' for so I have declared by the prophets,—that it must not all be made known at once,—but knowledge is to be *increased*.—But when the 7th angel is sounding, it shall all be finished, or made plain." Then, instead of the door being shut when the 7th angel begins to sound, it opens wider! Thus God has been pleased to do in the economy of his grace, to unfold more and more clearly the riches of his grace from age to age. Like a kind father, in his desire to reclaim a prodigal son, his last effort before he gives him up as lost, would be the most thorough. So our heavenly Father, when he has put forth his last effort for a guilty world. He enquires, like a broken-hearted father, "What could have been done more for my vineyard than I have not done in it?" It seems to me that we have one of the clearest histories of the Advent movement that could have been given, recorded in the 10th chap. of Rev.

Let it be understood, that I do not in this exposition justify or condemn the course taken by Adventists.—We are not to look to prophecy for doctrine, but for a record of facts, both good and bad, as they occur.

What shall we understand by the angel, or messenger (10:1)? It is admitted by all Bible students, that the angel which flies in the midst of heaven (14:5) is a message given by men, as men only have been commissioned to preach the gospel. In this verse we have a mighty message, or messenger, clothed in the habiliments of the Savior. Primitive preaching is revived—the Scriptures expounded—the prophecies unfolded, as Christ was wont to do when on earth. Hence this messenger is clothed in his apparel. Verse 2d—"And he had in his hand a little book open." The prophecies have been truly open, or unsealed, in the hands of the Advent ministers. The larger portion of Christendom have been ready to acknowledge that great light has been shed upon the prophecies. "And he

set his right foot upon the sea, and his left upon the earth." The message has spread by sea and land.—Verse 3d—"And cried with a loud voice as when a lion roareth." A loud cry—a great and solemn subject—the coming judgment—the proclamation promised by the Savior to precede his coming. This voice has been so loud, that it has reached the ears, the hearts, and the consciences of many, and called those to the service of God, who were deeply wrapt in the cares of life, and unaccustomed to the house of worship, or the preached word. "And when he had cried, seven thunders uttered their voices." Whatever they may prove to be, it is certain that they follow the loud cry of the angel, as the result. Verse 4—John is ordered to seal up what the seven thunders uttered. It is certain that our disappointments were sealed from our view, or we could never have taken the course we have. Yet we think the making these mistakes has fulfilled the word of God, so that, were the Savior on earth, he would reprove the doubtful; he would call them slow of heart to believe the prophets, and by expounding the Scriptures, show us that these things ought to have been so. Verses 5, 6, John informs us what the angel says after he had cried, as when a lion roareth; he then swears that time *should* be no longer. Did we not increase in confidence on time, until we were ready most solemnly to affirm our faith, without an "if," "that time should be no longer," appealing to God's word for our authority. Verse 7.—The promise is given, that what the seven thunders had uttered (which was sealed, and what the prophets had sealed,) should be finished, or unfolded, in the days of the voice of the 7th angel. Verse 8th—"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel." The voice from heaven is another voice, which appears to be the Spirit of God. The people seemed determined to hear. They seemed to be sent as by a voice from heaven, to hear for themselves. There was a taking of the Book.—It has already been published, so that the book-stores were stripped of their Bibles when the message first came to the people. Verse 9.—The angel bids him take the book and eat it up. Was it not part of the minister's business to enforce upon the people the necessity of taking heed to the sure word of prophecy—to read the book for themselves. Verse 10.—"And I took the little book out of the angel's hand and ate it up." Perhaps the prophecies have never been more thoroughly studied than since the Advent proclamation has gone forth. All agree that it has made the people study the Bible. "And it was in my mouth as sweet as honey." How precious to the saints. How often have we heard the expression, amidst flowing tears, "How sweet is the precious book! O what harmony, what beauty, what glory, I find even in that portion of the Scriptures which was once so intricate." "It was in my mouth as sweet as honey." John was not permitted to tell what the seven thunders uttered.—The great excitement, our disappointments, and divisions. But he did say, "As soon as I had eaten it, my belly was bitter." How bitter, when the cry that "Babylon is fallen," followed, and we were either torn or driven from those with whom we once took sweet counsel, as we walked to the house of the Lord. And then to be thus sadly disappointed of seeing Him whom we have loved, not having seen. How distressingly bitter, to see that once united, harmonious company, waiting for His Son from heaven, torn, divided, and the power of the holy people scattered. Verse 11.—"And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." What, go out again and teach that Christ is coming, after we have met with so many disappointments! What, after we have felt that our work was done! Some seem to think that it is too bitter to go out again: they cannot do it. Many have obeyed the voice from heaven, or the Spirit, and have resolved to preach his coming until he comes. Let us "hold the beginning of our confidence steadfast unto the end." O yes, brethren, we will follow the Word, for the Lord says, "I will bring the blind by a way they knew not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." (Isa. 42:16.)

We have marked out no new course in our exposition, but have taken it for granted, that John recorded things as he saw them in vision. The same course has been taken by all expositors, who have explained what has transpired under the trumpets. So beautiful and perfect a history of the Advent movement could hardly have been recorded in so few words, by a historian familiar with the scenes. It is marked with the stamp of Divinity.

But, says an objector, If the seventh angel has be-



gun to sound, we ought to have heard the great voices (Rev. 11:15), "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." Have not these great voices been heard since 1840? What has been the great truth, or doctrine, of the Advent proclamation? It has been, that this earth is Christ's by the right of purchase, or redemption; that the kingdom, or dominion, under the whole heaven, belongs to the promised seed, which is Christ, the second Adam—the Lord from heaven. That the habitation of the saints is not "beyond the bounds of time and space;" but that the earth is to be restored to its original beauty and glory; that he will raise up the tabernacle of David that is fallen, and establish his throne in the mountain of his holiness, in the land of Israel, and "he shall reign for ever and ever."

Previous to 1840, the few laborers in the field toiled hard—their voices were hardly heard; they drew the ear of truth by perseverance to the summit of the hill. Then the calculation of time for the sixth trumpet; the departure of the Ottoman supremacy being so perfectly fulfilled, it strengthened its friends, and gave the cause a new impulse. The ear rushed onward over all the opposition that had been raised. Ministers of every denomination, and men from every department of life, have united in swelling "the great voices," declaring the kingdoms of this world are Christ's, and that "he shall reign for ever and ever." The seventh trumpet was also to be a woe trumpet. Did the wars and various calamities which fell upon men under the fifth trumpet, make it a woe trumpet? And was the woe under the sixth trumpet still more severe, in the wars, cholera, and various epidemics, which hurried men from time? What may we not expect under the third woe and seventh trumpet? What have we not already begun to feel. Let the thousands who have found a watery grave in China speak. Hear the woe which comes upon the wings of the wind, from millions more, beggared by the same floods. Listen to the woe which comes from Syria, or the Holy Land. A civil war, and one of extermination, reigns in the mountains between the Druses and the Christians. A writer, in a letter dated May 17, says, "On every side the sound of battle is heard, and nothing is seen but fire and flame. At the moment I write, we have before us the appalling spectacle of no less than eleven villages burning." It seems in this country, also, God is pleading with its inhabitants by fire. Let the thousands of houseless ones in the Quebec tell the woe they feel. What a night of woe must have been felt in New York the 18th July. There is not room to mention the various fires which have occurred in the country and cities. In the language of Isa. 26:8, 9, we can say, "Yea, in the way of thy judgments, O Lord, have we waited for thee: the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." I am resolved to obey Rev. 10:11; and I feel that God approves me in it. I think I can say, that while the excitement was so great, I had not so candid a hearing as I now have. "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." The Lord grant "that he may run that readeth it" to Christ, the strong hold in the day of trouble.

August 5th, 1845.

*what would he say now?*

## The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, SEPT. 24, 1845.

### Remarks on Bro. Hill's Article.

Although the foregoing contains much from which we must dissent, yet it is written in so good a spirit, that we have inserted it in the "Herald," in connection with our reasons for dissent.

In writing upon the prophecies, we feel the continual need of putting restraints upon the reins of our fancy, lest our imagination shall so shape the word, that we can see in every portion of it something that will compare with these times. One's own labors are often so important in one's own eyes, that it is very easy to believe them a special subject of prophecy.—

Two different individuals have intimated, that certain prophecies were made in direct reference to them personally. There is also danger, while we avoid such an extreme, that we look to the labors in which we are engaged as being a subject of prophecy. But enough of this.

We know that many regard the seventh trumpet as to sound a period of time before the Advent. We are unable to find any evidence for this opinion. It is argued, that the 6th trumpet ceased to sound in 1840, because the events then occurred that marked the termination of the hour, day, month and year, that the Turks will have power to kill men. That this prophetic period then ended we admit; but did the sounding of the 6th angel then cease? We think not. It is not said the 6th angel was to sound so long; but during the time of its sounding, there was to be a period of that length for men to be killed. Therefore, the prophetic period may have expired, and the 6th angel still continue to sound. And we suppose it will sound, till the 7th angel shall sound, to finish the mystery of God, by unfolding the mystery of the resurrection.

Again; we can find no distinction between the woes and the trumpets—i. e. in their duration, by the manner of their first presentment—"Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels which are yet to sound!" Therefore, the three woes and three trumpets, we conceive to be the same. And consequently, when it is said, "the third woe cometh quickly," after the hour, day, month, and year,—not of the sounding of the sixth angel, but of the time for the Turks to hurt men—had terminated; we understand it the same as if it had said, the third woe trumpet cometh quickly.

Again, we conceive that the commencement of the seventh trumpet is marked by the resurrection of the dead. The mystery of God is to be finished in the days of the voice of this angel. At what period during those days! The angel stops instantly, and assures us, that it is "when he shall begin to sound." The finishing of the mystery of God, must then mark the commencement of its sounding.

But what is the mystery of God? It can surely be nothing less, than the whole scheme of salvation, to restore man by the resurrection, to the state from which he fell. We cannot make distinctions between the mystery of God, the mystery of godliness, etc., only as they are all parts of one perfect whole, all terminating with the resurrection. How can the mystery of God be finished, so long as there remains the mystery of the resurrection to be unfolded? And how can men be converted after this mystery is finished? We should avoid making a distinction where there is no difference, or of confounding distinct things.

Again, we can find no difference between the seventh trump and the last trump of 1 Cor. 15. This must denote the last of a series of trumpets, and must, as we conceive, refer to the seventh. And at the sounding of the seventh trump, the righteous dead are to be raised, and living changed: i. e. the sounding of that is the signal for the resurrection, and not the agent of it. Although the dead are raised at its sounding, yet it may continue to sound, perhaps during the millennium; which will be in no greater ratio to the time of the sounding of the sixth, than that was to the fifth. We cannot conceive the mystery of God to be something that is hid; but by the allusion to the prophets, we understand reference is made to the burden of their predictions, reaching down to the everlasting kingdom.

Once more. We cannot regard Rev. 11:15, the great voices in heaven, declaring that the kingdoms of this world have become the kingdom of Christ, as symbolical of anything less than the actual giving of the kingdom to Christ. The preaching of men that it is to be Christ's, is not an event great and mighty

enough to make it a fulfilment of that prophecy. If this proclamation could be thus fulfilled, any prediction might be fulfilled by the preaching of men that it is to be so. No, no, brethren; when the great voices are heard in heaven, the Nobleman will have returned to take the kingdom. We must avoid making too small events fulfilments of the words of Jehovah. We can apply no prophecy, only where it will harmonize in every particular.

### The "Gospel Standard" Once more!

Dear Bro. Himes:—There have been forwarded to this Post-office copies of the "Gospel Standard," to each of the present, and some of the late subscribers of the "Watch," enclosing a note, intimating that the "Advent Herald" is in error, offering assistance to put us in the right way, and begging that one dollar may be immediately forwarded. Perhaps they suppose the end justifies the means they take to procure subscribers. However much they may love the Savior, they seem mightily to love the dollar. I learn that all their papers remain dead in the Post-office.

I sent you, Aug. 3d, a letter, with \$1 enclosed, to No. 9 Spruce-street, New York. After that, I learnt your books were sent to Boston. My name had always stood on your books (the "Watch," "Jas. Crary.") In that letter I corrected the mistake.—My name is "Jas. Craig." The first No. of the "Standard" was addressed "J. S. Crary"—the second to "Jas. Craig." They must have had information of the correction of that mistake immediately, from some one having access to the books of the "Herald and Watch." The "Herald" of Aug. 13 did not come to any in this place; but in its stead, came the "Gospel Standard." Since then, your paper has come regularly. I expected to find the dollar credited in your paper; but as it is still addressed to "Jas. Crary," and the "Standard" directed to the correct name, I fear there is something not right. Please inquire into this matter. Please send copies of Aug. 13 to all in this place; we want to have the whole, while I can furnish the means, and your paper is conducted as heretofore. If you have received the \$1, please notice in the "Herald."

I remain your well wisher and friend,

JAS. CRAIG.

Ridge, Livingston Co. (N. Y.), Sept. 9th, 1845.

The dollar has been received, paying to 227 in vol. 10, and the mistake in the name corrected on our books. But we cannot explain how the "Standard" should have been enabled to make the correction of the mistake in the name so promptly.

As so many of our readers have had the "Standard" sent to them contrary to their wishes, and have been led to suppose there was a connection between that and the "Herald," it becomes necessary to make a few comments by way of explanation.

That paper was commenced at Cabotville some eighteen months since, in opposition to this paper. After being published there at a loss for one volume, it was suspended. In December last it was resumed at Utica, and ten numbers of volume 2 were issued, previous to June, when a disagreement between its conductors produced a rupture, and each of them published a No. 11—one in Utica, and one in Boston—each exposing the other, and claiming to be the true "Gospel Standard." At this crisis, the Boston branch of it was adopted by the Judaizers, the most of whom are gentlemen; but the control of it was committed to avowed enemies of this paper, and the cause we have espoused. By some means, they have obtained a list of the names of a greater portion of our subscribers, to whom that paper has been sent, with the design of supplanting this,—subjecting our readers to postage, even after it has been repeatedly returned. Of this we have had many complaints. But not satisfied with this, after sending a few Nos. of their paper to those who had never subscribed for it, they have even sent them a dun for one dollar, accompanied with the following suspicious-looking missive, which we give as a literary curiosity, *verbatim, et literatim, et punctuatim*:—

"DEAR BRO.—You will doubtless excuse me for sending you a bill so soon, when I inform you that I have for four years been almost constantly engaged in



disseminating the views of Bro. Miller, and have expended all my means in that work, I have now become convinced that those views in relation to the next dispensation are in many respects erroneous; and have in a great measure become responsible for publishing this paper: therefore please inform me immediately whether you will take it, by sending me \$1, or by letter. A large number of brethren will contribute to it, matter also taken from English works which we have just received, the only ones to be found in this part of the country. We are conscious that a great prejudice is likely to be created against this paper by the efforts of the ADVENT HERALD: but we cannot enter into a controversy with them, but would simply say in regard to a question in a late number, asking by what means we obtained a list of so many of their subscribers! Are they not aware that a list was given Bro. Hawley by Bro. Bliss.

"N. B. If you cannot take the paper, please inform the P. M., not return it, as he can do it without expense.

"P. S. Should you not notify us on the reception of this number, we shall book you as a subscriber.

"H. B. Pratt."

One would suppose that none but a Jew would have the assurance (and he would blush) to dun a stranger for a dollar under such circumstances,—taking him by the hand as a "Dear Bro.," to coax out a dollar, while hating, and endeavoring to subvert, the faith of the "Dear Bro." addressed. It seems, however, that the "agent" in this business was sensible an apology for so early a dun was necessary, in order to secure that "dollar." He therefore pleads, that he has expended all his means in disseminating Mr. Miller's views.—This is the first intimation we have had, that he had any means to expend when he embraced Mr. Miller's views: he was sustained by Advent friends, aided materially by assistance from this office, till about the time of his apostasy. As for the "English works" they have just received—"the only ones in this part of the country"—we admit that that was so. It however happens, that all the English works then in their possession, which had been received by them within the last six months, were borrowed from this office by another than the "agent," and have been since returned. As to the list given them by Bro. Bliss, the equivocation in that assertion has been already shown. So much for the circular.

There are men of that faith who pursue an honorable and upright course, like Herschell, Lillie, Labagh, and others, who cannot fellowship such an underhanded course, nor are they to be responsible for it. We respect such wherever they may be found. We regret their names should in any way be connected with those of whom we are unwillingly obliged to speak so plainly. We make these remarks, because we find that so many of our readers have been perplexed in receiving the "Standard," not being able to account for it.

PAUL ADMITTED TO BE NO UNIVERSALIST.—The "Star of Bethlehem," a Universalist paper, contains the following paragraph:—

"I am not willing to accept, as applicable to this age, all the notions of Paul, though they may have answered very well for his time. He lived for his age, may we live as truly for ours. He was not a Universal man, nor were any of the Apostles Universal men. They were undoubtedly true to the inspiration that was in them, and they lived for their age."

This admission troubles the soul of the editor of the "Trumpet," (another Universalist paper,) who thinks "this is taking large liberties with the Apostle." On this the "Investigator" (Infidel) responds:—

"But why does Bro. Whittemore take such exceptions to the editor of the 'Star' for rejecting some of the notions of Paul, when, as it is well known, the whole Universalist priesthood reject some of the notions of Christ himself! Christ taught the doctrine of eternal damnation of all sinners, and of all that did not believe him to be the Son of God. Here's Orthodoxy for you—from the lips of Christ himself; and Bro. Whittemore, and all the rest of his Universalist brethren, will just as surely be damned, as the Bible is the Word of God.

### Foreign Missions.

The Annual meeting of the American Board commenced Sept. 9th, at Brooklyn, N. Y. The New York "Observer" says:—

"We are not able to speak of any present good impression as the fruit of the meeting thus far. There has been little said or done calculated to elevate the tone of missionary feeling, or to deepen the attachment of the community to the cause, the whole energy of the meeting having been expended on an incidental subject."

This "incidental subject" was slavery, respecting which the "Board" did not take a firm and decided stand. If they would convert the world, why not say that slavery is one of the sins they expect to eradicate! They resolved to send out twenty additional laborers to China, and from sixty to eighty additional missionaries to the Indian tribes of this continent.—They also resolved to strengthen the missions in Siam, Borneo, Southern and Western Africa, and the Sandwich Islands. The "Witness and Advocate" states that

"The Board has care of 26 missions, embracing 92 stations, at which 488 persons are laboring as physicians, schoolmasters, printers, bookbinders, and assistant missionaries. These missionaries have under their pastoral care 65 churches, embracing 24,566 members. Connected with the missions are 13 printing establishments, having five type and stereotype foundries, 20 presses, 30 fonts of type, and preparations to print in more than 30 different languages, while 475,795,294 pages have been executed during the year under review."

### Good Resolutions.

Never to lie down at night, arise in the morning, or attempt anything without the invocation of God's blessing; to endeavor at all times to keep the mind in a prayerful state, relying upon the influences of God's Holy Spirit: to avoid magnifying the faults of others, and speaking injuriously of absent Christians; to attempt to do all things in the name of Jesus, and to his honor and glory; while preserving the body in health, to improve the soul in knowledge, and make continual advancement in the divine life; to attempt nothing that Christ would be displeased at, if found doing at his coming; to study the Bible daily, and make it the rule of action; to take the same interest in the salvation of our neighbor, as in that of our own; to keep the Sabbath holy, and avoid every besetting sin; to often examine the state of our own hearts, in the light of the divine truth; and finally, to be a good steward of the manifold grace of God, making a full consecration to his service.

☞ "Will you be so good as to give us your views on the 'Morning Watch,' a part of the name of your paper!" DANIEL C. TOURTELLOT."

We understand by the "morning watch" that part of the night when we are near the morning, and by watching, may discern the rising of the Sun of Righteousness. We have adopted that as a part of the name of our paper, because we believe that we have so far passed the gospel night, and the morning of the eternal day is so near bursting on us, that we are continually to watch for its rising, and may even now discern the illumination of the heavens, so soon to be resplendent with the clear shining light of the eternal day.

☞ In the last "Voice of Truth," Bro. Marsh states that Hull Barton, and a female companion, John D. Poor, with a Mrs. Green, a colored woman named Maria Avery, in connection with a colored man, are around imposing on people in that State, pretending to believe, first, in the door shut, and then, that Christ only comes spiritually. Their deeds are made manifest! Such wolves in sheep's clothing cannot be too publicly exposed. Beware of such! We have had occasion to warn the brethren against quite a number, and the warning has never been in vain.

NOTICE TO EXCHANGE PAPERS.—There are a number of papers to which we send the "Herald," from which we receive none in return. All such we shall discontinue after this No. If there are any that have omitted to send us through mistake, on the receipt of their papers we shall be happy to send the "Herald" again.

TO CORRESPONDENTS.—The letter Bro. J. W. refers to was kind. The paragraph, nevertheless, was true. Those who are courteous and respectful, should suspect no allusion to themselves. Hope the brother will never hesitate to point us to anything erroneous we may say; it will be kindly received.

OUR NEW YORK AGENT.—Bro. James E. Sebring has removed to 150 Fulton-street. The office at No. 9 Spruce-street is closed.

### Items.

A destructive fire occurred at South Boston, Sunday morning, the 14th inst. Damage, \$50,000

The ship Albatros left this port, the 15th inst., for Pensacola, with 240 U. S. troops and officers.

The army of Gen Taylor, in Texas, consists of 1900 effective men.

Mr. Calvin Woodard, of Taunton, Mass., was instantly killed by a fall from the ship Virginia, in one of the ship houses in the Charleston navy yard. He was caught, after falling 40 feet, by two long spikes, driven into an upright post.

An attempt to rob the Lowell Savings Bank was made on Saturday night, the 13th inst.

A lady passing up Hanover street, on Monday evening, had a dress and other apparel, worth fifty dollars, completely ruined by a dark red liquid, which was thrown upon her by some fiend in human shape.

The fort of St. Juan d'Ulloa, in Mexico, has been made ready for defence. It has 140 guns of heavy calibre mounted.

Anti-Rent.—A friend writes us from Delhi, under date of Sept. 13, as follows: "The anti-rent trials are just commencing; eighty prisoners are now on hand, and others coming in daily. When our troubles will end, God only knows. The distress of families resulting from this rebellion is very great. Who believes that the wrong in this business is all on one side! Surely no one who lives among it with his eyes open.—*Alb. Pat.*

The latest news from Mexico represent that country as talking of an attempt to re-conquer Texas, without declaring war against this country. Such an attempt would bring them in collision with the U. S. forces, and lead to a virtual war. The opinion is, however, gaining ground, that Mexico will attempt nothing.

Fifty-two deaths occurred in this city in the week ending Sept. 13. Fifteen of them were caused by disease of the bowels.

Late from South America.—Advices from Quito, to the 19th June, state that that capital was abandoned by its government, and is now actually in the hands of a revolutionary party. The whole country is in a state of civil war. Anarchy and confusion prevail in every department.

Interesting from Mexico.—The Washington "Union" of the 15th says:—"Just as we are going to press, we learn that the government has received some interesting information from the capital of Mexico to the 23d August, and from Vera Cruz to the 30th, inclusive. It is said, from the capital, that the new cabinet is considered as opposed to the war; and even if it were otherwise disposed, it has not the means to carry on a war: that it is with the greatest difficulty it can raise the means to defray its necessary daily expenses; and that the war excitement is going down."

Bishop Soule says there has been a decrease of 35,732 members in the Methodist church during the past year. The preceding year there was an increase of 155,000.

Forty-five converted Jews are preaching the gospel to their brethren in different parts of the world.

Romish Toleration.—A letter from Leipzig states, that the Ministry have refused Messrs. Brockhaus and Avenarius permission to publish a journal for the German Catholic Church, on the ground that the Roman Catholic Church was alone recognized in Saxony.

The French Minister at Mexico has demanded his passports. The cause was, an attack made on him



by a military officer, for which the Mexican government would grant no satisfaction.

Reports from Mexico represent it in a distracted state, and on the eve of another revolution.

There has been a severe riot at Nantucket. Windows were smashed, &c.

## Correspondence.

### LETTER FROM BRO. J. LITCH.

*Dear Bro. Bliss:*—The blessed book declares, as cold water to a thirsty soul, so is good news from a far country. If from a far country it is so refreshing, how much more when it is from around us.—That there has been a time of great spiritual dearth in the land, none can deny; and none whose love for the Savior was vivid, but must have deplored it. But it is a matter of great joy with me, that we begin to breathe a more free and holy atmosphere.—The reviving grace of God is manifestly resting on the people in this region. Our meetings in this city are more interesting and cheering than they have been before for many months. Brethren and sisters who were cold and formal, are girding on the armor afresh, and as a matter of course, the congregation is steadily increasing. The spirit of the last two or three weeks has really seemed to carry us back to the revivals of '43.

The camp-meetings among the Methodists in this section have been crowned with the gracious manifestations of the Holy Spirit, and sinners and backsliders, in large numbers, have returned to the Savior. To God's name be all the praise.

My dear brethren and sisters, we have before us a great work—it is the work of the disciples when they went through Samaria, and the fields were white unto the harvest. "He that reapeth receiveth wages, and gathereth fruit unto eternal life."—Let us then be awake to this work, till the daylight is o'er. I had rather be the humble instrument of bringing one soul to Christ, than reaping all the laurels which earthly conquerors ever wore. The Lord arm us for our work! Yours in hope,

J. LITCH.

Philadelphia (Pa.), Sept. 2, 1845.

### LETTER FROM BRO. L. OSLER.

*Dear Bro. Himes:*—I have just returned from a visit to the Penobscot, and was highly gratified to find the brethren spiritual, and steadfastly fixed on the ground the word of God and the time have proved tenable. I preached at Bangor, on September 4th, to a few hungry souls, who received the Word with all readiness of mind. On the 5th, I went to Orrington, met a spiritual little band, who con ended for one hope, one faith, one baptism.—Their hearts have been saddened in consequence of some of their brethren being bewitched from the truth. But there is a coming together again, and prospects begin to brighten. On the 6th and 7th, I preached at Brewer, where we had a heavenly sitting together with brethren from Bangor, Orrington, and other places. The brethren have quitted themselves like men, by pursuing a consistent, Scriptural course. On the 8th I visited Great Works, where the first principles of Adventism are not understood, and where Universalism predominates. A congregation of nearly 300 flocked to hear, chiefly sinners. I endeavored to show that the Bible taught a personal coming of Christ, yet future, and speedily to take place. They listened with the most profound attention for nearly two hours. The Universalist minister was present, and, after the meeting, his adherents flocked around him to know what action to take. He finally concluded to reply, and asked me if I could be present the ensuing evening. I informed him I could not, my engagements being such; but I thought of visiting there again in a short time, Providence permitting, to attend a Conference, when I should be happy to meet him on the question. I regard this as the opening of an effectual door. The truth still has effect. As the congregation was retiring,

a leading gentleman of the place said very seriously to the minister, "Well, I do not know but these things are so." On the 9th, I again addressed the friends at Bangor, where there is an ardent increase of interest. Bro. McGinley and Strout are the only persons who labor among the brethren around that region. They call for help; and the whole surrounding country is making a loud and thrilling appeal for assistance. The friends promise a comfortable support to any servant of God who will give them meat at this season. May the Lord of the harvest send forth some laborers into his vineyard. Yours waiting for salvation,

L. OSLER.

Portland, (Me.) Sept. 11, 1845.

### LETTER FROM BRO. C. B. TURNER.

*Dear Bro. Bliss:*—I have just returned from a visit to most of the Advent brethren between this and the St. Lawrence River. There are yet a goodly number through Franklin and St. Lawrence Counties, sound and strong in the fundamental principles of the gospel. Yet even there, in one instance, has error crept in, and threatened for a while to subvert the cause: but, under the labors of Baldwin and others, is somewhat revived.

Until the 7th month, we were united; the cause of God prospered, and the combined powers of darkness could not stand against the truth. But since so many have turned their weapons against each other, the cause has languished.

On the St. Lawrence, last Sabbath, I spoke from, "Examine yourselves whether ye be in the faith." I was led, afterwards, to earnest self-examination, and endeavored to weigh every motive that had influenced me, every impulse that had moved my soul from the day I espoused the cause of Christ. God only knows the searchings of heart and pain of soul, for a few days, I realized. Although I had ever remained unshaken in the great principles of the Advent faith, yet how often has nature mingled with and influenced our most ardent devotions! More frequent and severe self-examination would serve to keep us more humble, and nearer the throne. My heart has rejoiced to know of some, and hear of others who have returned from the excesses and errors into which they had fallen. From none have I heard with more satisfaction, than from Bro. Pearson. The conspicuous position he has occupied in the dissemination of (what he now considers) erroneous views, will give him an influence in correcting them which but few could hope to possess. His article seems sufficient to convince any candid man. It is well worth a careful perusal by all who desire the truth.

Never have I looked with deeper interest to see the breaking heavens give way, than at this moment. I hope that the scenes through which I have passed, have served to wean my affections forever from the world. My only hope is anchored within the veil.

Yours in humble and patient waiting,

C. B. TURNER.

Bristol (Vt.), Sep. 6, 1845.

### LETTER FROM BRO. S. S. BREWER.

*Dear Bro. Bliss:*—I have visited Philadelphia, Baltimore, and Washington. At the last place had interesting congregations for a number of evenings. Next, I visited Fairfax, Va. Here the minds of the people were prejudiced against our views by the zeal of a Rev. Elder, and certain rude fellows of the baser sort. I next went to Winchester. Here was much interest manifested. In this place God wrought powerfully in the winter of 1843. We then returned to our former field of labor in Brooklyn and New York city. Having obtained help of God, I continue unto this day, entreating both small and great, saying none other things than those the prophets and Moses did say should come. I have just returned from a tour through Connecticut. It was a tour of refreshing from the Lord. I found the church at Meriden enjoying love and unity, firmly grounded on the Word.

I visited Kensington, had a very solemn time in speaking on the signs of the times. Spent a few days with the Brethren at Bristol. The Lord was present to comfort the saints. The Brethren are strong in the faith, and trying to keep ready for the sublime realities of the future. Went to Hartford, and, with a short notice, had a large congregation.

I am convinced the end of all sublunary things is at hand. I am satisfied that the awful threatenings of God upon the Jews for their sins (Jer 17: 19—27) has befallen them, and that they are suffering the curse denounced upon them. (Jer. 19: 1—13.) I believe they are, as a nation, like a broken vessel. Notice the 10th and 11th verses. Did God present conditions to them as a people? I answer, yes. Did they, as a people, reject them? Yes. Then who will say that God has not fulfilled his threatenings.

I believe that the happy gates of gospel grace stand wide open; that Jesus, our merciful High Priest, has opened a door that no man can shut. The spirit says come, and THE BRIDE says come. He that has promised, will come and fulfil his promise. But who may abide his coming! May grace, mercy and peace, to all the dear Brethren and Sisters, be multiplied in this time of severe trial. As it respects my future labors, I am waiting and praying for patience and grace, that I may go where the Lord seems disposed in his providence to send me, that I may be found doing his will when he comes.

Yours in glorious hope,

S. S. BREWER.

Brooklyn, (N. Y.), Sept. 8, 1845.

### LETTER FROM BRO. J. PEARSON.

*Dear Bro. Bliss:*—In the last "Day Star," the editor, Bro. Jacobs, says:—"Another number of the 'Hope of Israel' has appeared. It is a regular 'confession,' over which an editor of the 'Advent Herald' is rejoicing—inasmuch as Bro. J. Pearson has returned to his 'first love.' The same editor might interest his readers further by answering the following questions:

- 1st. What was Bro. J. Pearson's "first love?"
- 2d. Under what circumstances, and surrounded by what influences, did he write the articles in this number of the "Hope?"
- 3d. Did he write it at all?—who helped him, and how far from 14 Devonshire-street was it printed?"

Here is one evidence, among many, of the truth of my remarks in the last number of the "Hope," that those who claim to be in the right, and are teaching that a division must take place in the Advent ranks before the Lord shall be revealed, do not possess the graces of the Spirit, nor that charity that "suffereth long, and is kind; that thinketh no evil!"

Bro. Jacobs calls it a "regular confession." I am more and more satisfied because it is such; for we are commanded to confess our faults. But to the questions:—

"1st. What was Bro. J. Pearson's 'first love?'"

It was love to God and my blessed Savior; and consequently, it exhibited itself in loving and obeying all the principles of the gospel of Jesus Christ. From this love I departed last winter. See the last number of the "Hope." I think Bro. Jacobs will allow me to be the best judge in my own case on this point.

"2d. Under what circumstances, and surrounded by what influences, did he write the articles in this number of the 'Hope?'"

I can answer this question better than the editor of the "Day Star" or "Advent Herald" can. They were these:—After being convicted for some weeks that I had been advocating erroneous doctrines—those which were contrary to the gospel—with a prayerful investigation, unaided by any but God—at a time when nearly all my brethren and sisters had withdrawn their Christian fellowship from me, because I was considered a backslider from the truth—and at a time when my brethren in Portland, who favored these views, did not know my position—I prepared myself to write the "confession" referred to. I was not surrounded by any influences from those who did not believe the Bridegroom had come; nor did I receive my convictions through such a channel.

"3d. Did he write it at all?"

I did! I wrote it in my own hired house, in Portland, Me., as I can prove by evidence that Bro. Jacobs, or any other person, cannot deny, if my word is not sufficient to satisfy him.

"4th. Who helped him?"

God!



"5th. How far from 14 Devonshire-street was it printed?"

It was printed at 14 Devonshire-street; and I will tell Bro. Jacobs the reason, not that I think its being printed at Boston has anything to do with the arguments or "confession." When I stopped the "Hope of Israel," I placed the office and materials wholly in the hands of my brother, C. H. Pearson, the publisher of "The Hope Within the Veil," but reserving to myself the right of issuing a No. of the "Hope of Israel" occasionally, if I should be so disposed. And I have no reason to suppose but that he would have willingly consented. When I became settled, and prepared to send forth my views, the question arose, Where and how shall I print them? Shall I take the office I formerly occupied, or do it elsewhere? I knew it would discommode my brother very much; he was issuing a regular weekly sheet, and its readers would expect it at the time. And I thought, May not some of the brethren think I desired, in this way, to stop the paper? Thus I weighed in my mind all the circumstances, and concluded it would be best to seek some other opening. I carried the matter to my Father in heaven, because I lacked wisdom. I was poor: those who owed me for the "Hope" stopped payment of their dues because I had stopped the paper. In the meantime I went to my trade, to earn something, but was taken sick. I felt that time was precious, and that something must be done for my brethren; and I wanted to relieve my own heart of its burden. I laid the matter before Bro. Himes, who generously offered to assist me. He wrote me word to write my article out in full before I came to Boston, and I did so! He did not so much as dictate a single sentiment, nor did any other one. Bro. H. printed it for me, deducted \$5 from the cost, and then offered to wait my own time to refund the balance. May God bless him for the kind act.

Now, Bro. Jacobs, these are the "circumstances" and "influences" under which the "confession" was written; and I expect you will do me the justice to copy this in the "Day Star," and furnish me with the name of the individual who gave you the evil report on which you based the "evil surmisings."

J. PEARSON, JR.

Portland (Me.), Sept. 19th, 1845.

#### LETTER FROM BRO. L. ARMSTRONG.

Dear Bro. Himes:—I wish to see the "Advent Herald and Watch" sustained, because I believe it has done an amount of good, which eternity alone will reveal. Unlike most works of men, it has had a tendency, and, indeed, has actually led, to a greater searching of the oracles of God. Like the noble Bereans, multitudes, I believe, when they have heard and read in the "Herald" upon this subject, have searched the Scriptures, to see whether these things were so. And the consequence has been, that not a few have embraced the great truth, and look for that "blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." They have lifted up their heads and rejoiced, in anticipation of their redemption. We had thought, ere this, to have seen Him who is our life, and to have "appeared with him in glory." Although we have been disappointed as to the exact time of the coming of our Savior, for the everlasting redemption of his people, yet I rejoice that so many are still holding fast their confidence, which hath great recompense of reward. The vision to us may seem to tarry, and we may be often led to exclaim, "Why tarry the wheels of his salvation?" but, nevertheless, it is sure—it will not tarry.—"For yet a little while, and he that shall come will come, and will not tarry." May the Lord grant that all his waiting children may have grace in lively exercise, so that while we look, and long, and pray, yea, actually groan within ourselves, earnestly desiring our adoption—the redemption of our body, we may at the same time have in perfect harmony with the exercise of mind and soul, the grace of patience.

I have been grieved at the distractions and divisions which have taken place in some places, on account of unscriptural views and practices. We rejoice, however, at the stand the "Herald" has taken in reprobating these things, and showing that they have no necessary connection with the great and blessed truth of the coming and kingdom of Jesus. If as Adventists we were to confine ourselves to the carrying out the great commission of the Savior, to promulgate the gospel of the kingdom, and to persuade and exhort sinners to embrace the gospel, we should see as the fruits of such labors, under God, many more brought to embrace this blessed hope. But we have reason to believe that these distracting sentiments and practices bewilder the mind of many an anxious inquirer after truth, among whom, I have no doubt, are some of the sincere followers of the Savior.

We have to record the mercies of God, that there is in Detroit even a small and feeble band of disciples, who, with you, are looking and anxiously waiting for the coming Jesus, and the glories that are to follow. We trust, by the grace of God, to continue looking for this salvation, until "He who is our life shall appear, and we shall appear with him in glory." Although it may not be our privilege to behold all our Advent brethren in the flesh, I trust we shall shortly meet on Canaan's blissful shore, when we shall together record the wondrous grace that brought us there.

"In expectation sweet  
We'll wait, and sing, and pray,  
'Till Christ's triumphal car we meet,  
And see an endless day.

L. ARMSTRONG.

Detroit (Mich.), Aug. 30th, 1845.

#### LETTER FROM BRO. M. CHANDLER.

Dear Bro. Himes:—I have just returned from New Hampshire and Vermont, where I had the pleasure of meeting with the brethren of like precious faith. I spent one Sabbath with the church at Sugar Hill, N. H., where I met with Bro. Shipman, who has lately moved there. I have no doubt but God will make him a blessing to that people. The brethren are well united, striving for the faith of the gospel, and are in a prosperous state. I then went to Danville, Vt., and preached one evening. They also were united, and prospering. I there met with Bro. Reynolds, who has been striving to feed the flock at Danville and Cabot. I visited the latter place, and found the brethren mostly united. I spent one Sabbath in Waterbury, Vt., and had a precious time with the brethren. Bro. Kimball, L. Billings, and Adrian were there, endeavoring to "strengthen the things that remain." I think the cause is on the advance. Some who had fallen into the snare of the devil when the seventh month passed, have been rescued again, and are praising God for their deliverance. The brethren in this vicinity are generally united.

I preach in West Troy one third of the time (when here), and in East Troy the rest of the time. The brethren at Lansingburg meet with us. Our congregation is small, but united, and we have precious times. The Lord is still with his people, and will be with them to the end. It has been a time of severe trials. The Apostle Peter has taught that we should not think it strange concerning the fiery trials which are to try us, as though some strange thing happened unto us. But he says, "Let none of you suffer as a murderer, or as a thief, or as a busy-body in other men's matters." "He that hates his brother is a murderer." It is to be feared there are many such murderers. O how much of the spirit and mind of Christ we need. Well has St. Paul said, that there should be perilous times in the last days; and the reason he gives is, "For men shall be lovers of themselves," &c. I bless God that he has given us a sure word of prophecy, which gives us light in this dark place; and will (if we give heed to it) until the day dawns. The Lord has said by Isaiah, "Strengthen ye the weak hands, and confirm the feeble knees; say to them that are of a fearful heart, Be strong, fear not, behold your God will come with vengeance, even God with a recompense, he will come and save you." Glory to God! "Even so, come, Lord Jesus!" come quickly.

Yours in the blessed hope, MOSES CHANDLER  
Troy (N. Y.), Sept. 8th, 1845.

#### LETTER FROM BRO. S. MINOR.

Dear Bro. Himes:—I feel the need of a weekly remembrance to cheer, comfort, and instruct—a vehicle to transmit consistent Scriptural views of the doctrine of the second Advent. Such I have found the "Cry" and "Watch," and such I trust I shall still find the "Herald." As one among many, I most heartily approve of the great principles put forth by the Albany Conference. They were needed, that Adventists might have something in form, to which they can point, as a reason of their hope, that the Advent is near—something founded on the immutable word of God, free from all fancied views, and private interpretations.

The Adventists in this region are scattered over mountain, hill, and dale, a dispersed few, in general not enjoying the ministrations of the word from Advent preachers. When, through the providence of God, a lecturer passes this way, our hearts are comforted, as was Paul's by the coming of Titus. The few here are steadfast, waiting and watching for the return of their Lord.

S. MINOR.

Roxbury (Ct.), Aug. 23d, 1845.

#### LETTER FROM BRO. J. CANOX.

Dear Bro. Himes:—There is still a little band in this city looking for the glorious appearing of our King. I feel thankful that God has opened my eyes to see, and take heed to the sure word of prophecy, for I have had that peace that I never before enjoyed, and I love God better than when I suffered the cares of this world to choke the word. I now work with my hands, but my heart is on heavenly things. My prayer is, that the watchmen on the walls of Zion may lift up their heads and rejoice, knowing that the day of redemption draweth nigh;—that they may be accounted worthy to escape the things that shall come upon the earth, and stand acquitted before the Son of man.

Yours, looking for the King, JOS. CANOX.  
Baltimore (Md.), Sept. 9th, 1845.

PERRYSBURG, O. Bro H. Hall writes:—Let us, who profess to be Adventists, come out from the world and contend earnestly for the faith once delivered to the saints. It is of the utmost importance that all who desire to be instruments of good in the hands of God, should endeavor to be actuated by the Spirit. Unless we show that the principles we teach have had a holy and sanctifying influence on our hearts, we cannot hope to win others. The child of God should seek a meek, humble spirit. Our course is plain. We are to seek, with the aid of our Divine Master, to save lost and perishing sinners, and engage in every benevolent work, and thus occupy till our Master shall come. Blessed is that servant whom his Lord, when he cometh, shall find so doing.

There is a little band of brethren here, who have been visited by a few lecturers. The "Signs of the Times" has been a welcome messenger, bearing on its wings the consolations of the coming and kingdom of our Lord Jesus Christ to many a glad heart.

OBITUARY.—We have recently been called to mourn the loss of our beloved brother, Robert Merrill, who now sleeps in Jesus, till the first resurrection. He died Aug. 19, aged 38.

Bro. Merrill embraced the cause of Christ when a youth, and has ever maintained a christian character. His house was the home of a pilgrim. About three years since, he embraced the doctrine of the speedy coming of Christ, and commenced proclaiming it to his neighbours and friends, while laboring at the anvil, until about one year since, when he felt that God called him to occupy a larger field of labor; he left all, and devoted his time and talent to the service of God, since that time he has labored arduously, and his labors were blest to the comforting of believers, reclaiming of backsliders, and the conversion of sinners. While engaged in proclaiming the truth, the tongue of slander was busily at work. His motives were impugned, his character assailed, and calumny was heaped upon him. He would often say, "none of these things move me."

During his sickness he was calm, and resigned to the will of his Heavenly Parent. He was frequently asked if he should not like to recover. His reply was, that, if it was the will of the Lord, he should, that he might again engage in proclaiming the coming and kingdom of our Lord near at hand. He retained his senses till the very last moment. While his friends were standing around him, his companion said to him, "all is well." He looked up, and with a smile replied, "O, yes!" when he fell asleep in Jesus.

His bereaved companion mourns the loss of a kind and affectionate husband, the two sons, of a fond father, the parents, a dutiful son, the brothers and sisters, of a mild and amiable brother. His amiable disposition endeared him to his many friends and acquaintances, who feel deeply to mourn the loss of his society.

But we sorrow not, therefore, as those without hope, but are comforted with the prospect of soon seeing our departed Brother in a better, brighter, and fairer world, "where there shall be no more death."

No chilling winds, or poisonous breath,  
Can reach that healthful shore;  
Sickness and sorrow, pain and death,  
Are felt and feared no more.

Will the "Voice of Truth" please copy the above?  
Royalton, (Vt.), Sept 15, 1845. C. BINGHAM.

A camp-meeting will commence at South China, on land of Wm. Pullin, Deer Hill, Lord's day, Sept. 30, to continue several days. Horses kept free of expense. Board on the ground. All who can will bring tents. This is about 30 miles from Richmond.

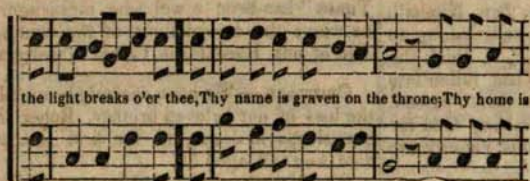
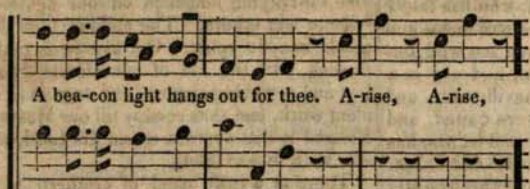
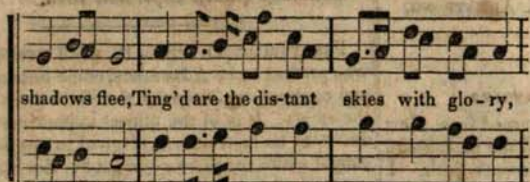
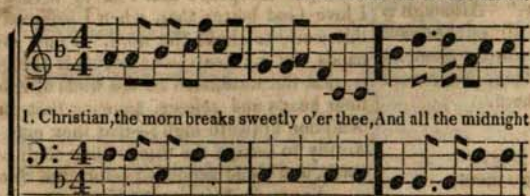
Bro. H. Heyes requests all communications for him to be addressed to 267 Division st., New York.



## MORN SWEETLY BREAKING!

## Morn sweetly breaking. 1

ARRANGED BY N. BILLINGS.



## 2 HARP OF ZION.



2

Tossed on time's rude, relentless surges,  
Calmly composed and dauntless stand,  
For lo! beyond those scenes emerges  
The heights that bound the promised land  
Christian, behold the land is nearing  
Where the wild sea-storm's rage is o'er;  
Hark! how the heavenly hosts are cheering,  
See in what throngs they range the shore.

3

Cheer up, cheer up, the day breaks o'er thee  
Bright as the summer's noon-tide ray,  
The star gemm'd crowns and realms of glory  
Invite thy happy soul away  
Away, away, leave all for glory,  
Thy name is graven on the throne,  
Thy home is in that world of glory  
Where thy Redeemer reigns alone,

## Foreign News.

By the arrival of the "Britannia," at this port, the 19th inst., we get intelligence from Liverpool to the 4th inst., twelve days later than the previous arrival. We extract from the "European Times."

The chief topics of discussion during the last few days, are the rumors of war between the United States and Mexico.

The weather, which, it was feared, would destroy the harvest, had suddenly improved, and removed the fears on that account.

An Orange Agitation now prevails in Ireland, and the Repeal movement appears to be on the wane.

France.—Marshal Bugeaud, with 5000 men, made an expedition to Delly, in Africa, where the natives made submission; but Abd-el-Kader retreated, and is as far from being conquered as ever. The treaty with Morocco has been ratified by the Moorish emperor.

Paris and neighborhood have been visited with a whirlwind, which did great damage. At a village near Rouen, it swept away several large manufactories and houses, and caused the death and the mutilation of a very great number of persons.

Spain.—A kind of *emeute* has prevailed at Madrid, occasioned by the resistance of the citizens to the levy of the state taxes. Comparative tranquillity has been restored, although not without bloodshed.

Germany.—The new religion is continuing its career, with alternate successes and defeats. At Halberstadt, Ronge was nearly assassinated, when preaching a violent sermon against Rome; but at other places, he has had greater success. Government is alarmed at the aspect the business is assuming, and has given orders that the preachers of the new faith shall not be admitted into the Protestant chapels, and that the newspapers, with a few exceptions, shall refrain from writing about it.

From Austria we have intelligence that immense inundations have happened in Hungary, and done immense damage, as well as caused an extensive loss of human life.

A serious affray took place at Madagascar, between the natives and the French and English ships.

A large pirate slaver has been captured on the coast of Africa.

Turkey.—The Porte has decided upon a plan for the pacification of Lebanon, which has received the approval of the representatives of the five great Powers. By this the independence of both the Druses and Maronites will be maintained, and the free exercise of the two religions satisfactorily secured.

Intelligence has been received from the Caucasus, announcing that the Russians had undertaken a new campaign in the interior of Daghestan. After a vigorous resistance at the entrance of a defile, the mountaineers withdrew to the interior, and the Russians seized on the defile. Considerable loss was sustained on both sides.

At Lahore, Jowshir Singh, having attempted to seize Gholab Singh, had been defeated, after a sanguinary battle, in which he lost three thousand men. The Cholera continued to rage, particularly in Scinde.

The "Christian Advocate and Journal" of Sept. 17th, has an essay on "The Glorious Millennium;" but it has not quoted a single text from the Scriptures in support of the view presented.

DEFINITIONS.—*Adventist*—One who is looking for the advent of the Lord as the next great event.

*Judaizer*—One who looks for the return of the carnal Jews as the next great event.

Bro. J. Fletcher will be at West Abingdon on Sunday, Oct 5th.

Letters and Receipts for Herald and Watch,  
TO SEPTEMBER 20.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

C. W. Smith, 235 v 10; Mrs. E. Alger, 241 v 10—each 50 cts. E. Goud, 254 v 11; I. Post, 257 v 11; Mrs. E. C. Post, 257 v 11; E. F. Foster, 183 Watch; Mrs. M. Baldwin, 257 v 11; John W. Bronson, 183 Watch; Abby Bliss, 240 v 10; J. V. Compton, 183 Watch; G. Wise, vol 10; M. Helm, vol 11; Wm. Dawson, 231 v 10; Hannah Hansinger, 231 v 10; A. Eddy, vol 10; D. S. Turner, vol 10; U. F. Arnold, vol 10; W. S. Howden, 256 v 11; S. A. Stew-

art, 256 v 11; P. S. Warner, vol 10; M. S. Wiles, 242 v 10; O. O'Brien, vol 10; O. Moody, 256 v 11; W. Johnson, 256 v 11; H. Bingham, 229 v 10; F. Smith vol 10; E. S. Robbins (3 copies), 230 v 10; H. W. Pray, 245 v 10; A. Jessup, vol 10; L. Jones, vol 9; H. Smith, vol 10; E. G. Spencer, 240 v 10; J. Barlow, vol 9; B. H. Brownell, vol 10; Eld. B. Allen, vol 10; A. Scovel, vol 10; Olive Carpenter, vol 10; S. L. Sprague, vol 10; S. A. Hurd, vol 10—(There was \$1 due on Watch, but we have credited it as above on Herald; the brother can do as he deems right about the other—it appears not to have been received); H. Mellus, vol 9; J. King, vol 8; A. Howe, vol 4; E. C. Gordon, vol 10; C. Johnson, vol 10; J. H. Hardy, 233 v 10; J. Thompson, 240 v 10; H. Smith, vol 10; W. B. Wade, 217 v 9; G. A. Thomas, 254 v 11; P. Hodgdon, 254 v 11; J. Clewley, vol 9; A. Kenney, vol 9; J. Kenney, vol 9; D. Lovell, vol 10; J. Batchelder, vol 9; J. R. Ashby, 256 v 11; E. Everts (on acct of Watch); N. Collins; W. Z. Allen—each \$1. W. Harris, 183 Watch; F. Clark, 183 Watch; J. R. Bronson, 183 Watch; J. Marsh (Victor, N. Y.), 316 v 12; J. Kelsey, 280 v 12; P. Scarborough, 183 Watch; N. W. Waite, vol 11; J. Jones, 183 Watch; W. E. Graham, vol 9, and end of Watch; O. Tuttle, 177 Watch; E. Wight, jr., vol 9; G. W. Thomas, vol 10; S. S. Howe, vol 10; J. F. Vinal, 257 v 11—each \$2. P. Hawkes, vol 10—\$1 25. C. Phetipiece, vol 10—\$2. John Myers, vol 10—\$5. A. Wilcox, 235 v 10—25 cts. C. R. Hamlin, paid to 183 Watch. Geo. Smuller—The \$5 sent by Bro. Raber, has not been received at N. Y., or at this office.

## LETTERS AND RECEIPTS FOR BOOKS, ETC.

M. Helm, \$3; C. W. Sperry, \$2; D. C. Tourtelot; P. M. Wakefield, N. H.; Jas. Craig; H. Heyes; J. Dexter; H. H. Williams (all understood now); Samuel Usher, of Boswick Mills, Richmond Co., N. C., by P. M., wants his paper discontinued—owes from end of vol 2 to No. 6 vol 10—\$7 24! G. Wheelwright (your acct marked up to end vol 10; A. Hale; G. S. Macomber; J. J. Porter; E. E. Bixby; A. P. Barringer; T. E. Jacobs; E. McGinley, \$10; I. E. Jones; G. A. Bingham; A. Clark; F. Sponseller; J. Curry; J. Fox; Emily Baldwin, \$1 (please give P. O. address); J. S. White; A. H. Brayton; E. Walker, \$6 (books sent); T. Atkinson; J. Weston; H. Parmelee; Amos Clark, \$5 (not enclosed in the letter, as stated); G. T. Stacey, \$5.



# THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!

VOL. X. NO. 8.

Boston and New York, Wednesday, Oct. 1, 1845.

WHOLE NO. 230.

## THE HERALD AND WATCH

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### The Wise and Foolish Virgins.

Matt. 25: 5—"While the Bridegroom tarried, they all slumbered and slept."

The midnight's gloom's surrounding

The sky, the sea, the land—

The midnight cry is sounding

O'er all that slumbering band.

Awake! the lights are gleaming;

The Bridegroom's voice is heard!

What now avails your dreaming?

Oh, are ye now prepared?

The lamps no more are lighted—

The holy oil is gone—

And awe-struck, wild, affrighted,

The "foolish" maids rush on.

Too late, too late, they hurry

By terror, mad'd, and scared:

The Bridegroom may not tarry;

That door's for ever barred!

But, Lord! Thou wilt enlighten

Thine own, Thy chosen church,

That when Thy glories brighten

We may not vainly search—

But Thy true word believing,

We may be watchful found,

With welcome glad receiving

The Bridegroom's joyful sound!

### The Abrahamic Covenant.

#### SECTION IV.—The Rejection of the Messiah.

What expectations did the Jews entertain of the coming of the Messiah?

Ans. They looked forward to his coming as to that of a King, a Deliverer from the power of all their enemies,—as the Redeemer who should come to Zion, and unto them that turn from transgression in Jacob. Isa. 59:20.

Was there an expectation of his advent at the time of the Savior's birth?

Ans. There was; and the whole world were at that time in expectation of some mighty event.

What were the circumstances of his birth?

Ans. He was conceived of the Holy Ghost, and born of the virgin Mary, in a manger, at Bethlehem, in Judea, during the reign of Augustus.

Had it been predicted that his birth should be on this wise?

Ans. It had. Says Isaiah: "The Lord himself shall give you a sign: Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. 7:14.

What is the interpretation of Immanuel?

Ans. "God with us." Matt. 1:23.

What prophecy has respect to his birth in Bethlehem?

Ans. Micah 5:2, which says: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah; yet out of thee shall He come

forth unto me that is to be RULER in Israel, whose goings forth have been from old,—from everlasting.

What is John's testimony of him?

Ans. He calls him "the Word," which "was made flesh, and dwelt among us;" and says that, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." John 1:1-8.

If he was thus exalted, why should he consent to come down to this earth?

Ans. It was on account of the love he bore us: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John 3:16. Christ therefore, of whom it is said, that "in him dwelleth all the fulness of the Godhead bodily," (Col. 2:9,) consented to lay aside the glory he had with the Father before the foundation of the world, to be "made a little lower than the angels for the suffering of death;" and to "taste death for every man." Heb. 2:9.

Why was this necessary?

Ans. "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the CAPTAIN of their salvation perfect through sufferings." So that we "have a great High Priest that is passed into the heavens, Jesus the Son of God," who can "be touched with the feeling of our infirmities," having been "in all points tempted like as we are." Wherefore we should "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 2:10; 4:14-16.

Who preceded Christ's advent?

Ans. John the Baptist, who came "preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand." Matt. 3:1,2.

What had been predicted of John?

Ans. "This is he that was spoken of by the prophet Esaias (40:3), saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Matt. 3:3.

What kingdom was that which John proclaimed at hand?

Ans. The kingdom of heaven, which was to be established over the whole earth.

In what sense was the kingdom then at hand?

Ans. He whose right it was to reign upon the throne of David, had come to make the last offer of the kingdom to the seed of Jacob.

Under what figure is this represented?

Ans. It is represented by the Savior under the parable of a man's planting a vineyard, letting it forth to husbandmen, and going into a far country. And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty. And again he sent a second, and a third, but they beat them, entreated them shamefully, wounded them, and cast them out. "Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him." Luke 20:9-13.

What was symbolized by this parable?

Ans. "The vineyard of the Lord of hosts was the house of Israel, and the men of Judah his plea-

sant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry." When he "looked that it should bring forth grapes, it brought forth wild grapes." Isa. 5:4, 7.

How was the coming of the kingdom proclaimed?

Ans. After John, our Savior followed, "preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel." Mark 1:14, 15. Then called he his twelve disciples, and "sent them to preach the kingdom of God, and to heal the sick" (Luke 9:2); "and commanded them, saying, Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." Matt. 10:5-7.) "But into whatsoever city ye enter, and they receive you not, go your way out into the streets of the same and say, Even the very dust of your city, which cleaveth to us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you." Luke 10:10, 11.

How was it predicted that the King of Israel should come?

Ans. "Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9:9.

Did the Savior thus come as their King?

Ans. He did. He sent his disciples into a village, as they came nigh to the mount of Olives, who found a colt whereon never yet man had sat. "And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way." Luke 19:29-36; Mark 11:8.

Was he on that occasion hailed as their king?

Ans. He was thus proclaimed: "When he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: Peace in heaven, and glory in the highest." Luke 19:37, 38. "And they that went before, and they that followed, cried, saying, Hosanna: Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest." Mark 11:9, 10.

Did Jesus approve of this proclamation of him as their King?

Ans. He did; for when "some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples; he answered and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out." Luke 19:39, 40.

Where did Christ then go?

Ans. "He went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple." Luke 19:45-47.

What prophecy was then fulfilled?



Ans. That in Malachi, 3:1, 2, "And the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in: behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth?"

Why was it a question, who should stand when he appeared?

Ans. Because he was to come as a refiner's fire, and as fuller's soap. . . . to sit as a refiner and purifier of silver. . . . to purify the sons of Levi, and purge them as gold and silver," that they might "offer unto the Lord an offering in righteousness." Mal 3:2, 3.

Did the Jews as a nation thus stand?

Ans. They did not. From the days of their fathers they had gone away from the ordinances of God, and had not kept them. And therefore Christ came near to them in judgment; and was a swift witness against the sorcerers, and against the adulterers, and against the false swearers of that nation, and against those that oppressed the hireling in his wages, the widow, and the fatherless, and that turned aside the stranger from his right, and that feared not God. Mal. 3:5, 7.

What had Moses said of Christ?

Ans. "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." Acts 3:22, 23.

Did the Jews hear Christ?

Ans. They did not, "that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, and understand with their heart, and be converted, and I should heal them. These things said Esaias when he saw his glory, and spake of him." John 12:38-41.

How did they therefore treat the message of Christ?

Ans. The chief priests and elders of the people demanded of him, "By what authority doest thou these things? and who gave thee this authority?" They sought how they might destroy him, and finally put him to death on the cross. Thus they cast him out of the vineyard, and killed him. The builders rejected the Head Stone of the corner: He came unto his own, and his own received him not. Thus the Jews shut up the kingdom of heaven, for eighteen centuries, against men: they neither went in themselves, nor suffered those who were entering to go in. They counted themselves unworthy the kingdom of God, and put it far from them.

Had they accepted of the kingdom, what would have been their condition?

Ans. Then would have been "the offering of Judah and Jerusalem pleasant unto the Lord, as in the days of old, and as in former years." The Lord would have opened the windows of heaven, and poured them out a blessing, so that there would not have been room enough to receive it. And all nations would have called them blessed. Mal. 3:4, 10, 12. There would have entered "into the gates of the city kings and princes, sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem: and that city" would have remained "for ever." Jer. 17:25.

What was the consequence of the rejection of the kingdom by the Jews?

Ans. Their house was left unto them desolate. The Lord of the vineyard slew those wicked husbandmen, and gave the vineyard to others. The kingdom of God was taken from them, and given to a nation bringing forth the fruits thereof. The Lord slew them, and called his people by another name. They fell by the edge of the sword, and

were led away captive into all nations: and Jerusalem was to be trodden down of the Gentiles until the times of the Gentiles are fulfilled.

How was the Savior affected in view of their rejection of the proffered kingdom?

Ans. "When he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: because thou knewest not the time of thy visitation." Luke 19:41-44.

Did their rejection of Christ forfeit to the Jews all national pre-eminence?

Ans. It did. Christ blotted out "the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" Col. 2:14. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments." Eph. 2:14, 15.

How does Zechariah illustrate the fall of the Jews?

Ans. It is by taking his staff, Beauty, and cutting it asunder, as a token that God would break the covenant that he had made with all the people. Zech. 11:10.

What strong comparison is given in the Scriptures, to show the impossibility of the restoration of Israel in the flesh to their former estate?

Ans. Their restoration is compared to that of Sodom and Samaria. Thus saith the Lord: "When thy sisters, Sodom and her daughters, return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."—Ezek. 16:55.

Will Sodom ever be restored?

Ans. "Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to impurity, and going after strange flesh, are set forth as an example, suffering the vengeance of eternal fire." Jude 7th.

What was the faith once delivered to the saints respecting Israel's restoration?

Ans. Justin Martyr, in his dialogue with Trypho the Jew, thus expresses the faith of the early Christians:—"There never was (Trypho, said I) from all eternity, nor ever will be, any other God besides him who created the universe, and placed it in such a beautiful order. We do not believe either our or your God to be any other than the same that brought up your fathers out of the land of Egypt, with a mighty hand and stretched out arm. Nor do we trust in any other (for there is no other) than in him, to whom you also trust, viz., the God of Abraham, and of Isaac, and of Jacob. But we trust not through Moses, or the law; for then there would be no difference between us and you. But no, for I have read, Trypho, that there was to be a new law, and a covenant of greater and much more extensive power and authority than any other; which covenant now all that desire to obtain a blessed inheritance must observe. For that law which was published from Horeb is now waxen old, and was peculiar to you only; but this new covenant extends to the whole race of mankind.—And as a subsequent law repeals that which was made before it, in like manner does the new covenant disannul the old. But a new and everlasting law is given to us, viz., Christ, and a faithful covenant; after which no other law, precept, or command shall be given. Did you never read what Esaias saith, 'Hearken unto me, my people, and give ear unto me, O ye kings: for a law shall proceed from me, and my judgment for a light of the Gentiles. My righteousness approaches speedily, and my salvation shall go forth, and on mine arm shall the Gentiles trust.' (Is. 51:4, 5.) And concerning this new covenant, God thus speaks by the prophet Jeremiah, 'Behold the days come, saith the

Lord, and I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt.' (Jer. 31:31, 32.) Therefore, if God did foretell that he would make a new covenant, and that it should be for a light of the Gentiles; and we plainly see, and are fully persuaded, that through the name of that Jesus Christ, who was crucified, men turn from idols and all iniquity to the living God, and continue even unto death in this profession, and in the practice of piety; both from the performance of such good works, and also from the mighty miracles that followed, it was easy for all men to perceive and know, that this is the new law, (that is, the Christ,) the new covenant, and the expectation of those who, out of all nations, expected to receive blessings from God. For we are the true and spiritual Israelites, the seed of Judah, Jacob, Isaac, and Abraham, who, while he was yet uncircumcised, received from God a good report through faith, the blessing and title of the father of many nations. We, I say, who are come to God through this Christ, who was crucified, are this seed."—*[To be continued.]*

## Correspondence.

### "An Inquirer" Answered.

Dear Bro. Bliss:—I have heard some inquiry for the meaning of a remark in my letter in the "Herald" of the 9th of July, which reads as follows:—

"The devil could not induce the churches to turn us out fast enough to abridge our influence, but he must needs set us to coming out ourselves, and thus limit the circle of our influence."

That it was the work of the devil to turn us out of the churches, I have not seen disputed by any Adventist. Why did he and they wish to separate us from them, unless our remaining with them would do him and them more injury? I believe that the Bible way of separating is, to preach and practise the truth, till they "thrust us out." Was not this the way that the Savior separated his people from the Jewish church?—John 9:22, 34: "For the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. . . . And they cast him out [margin, excommunicated him]." Luke 6:22: "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for my name's sake." Isa. 66:5: "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed."—The Savior told his disciples to obey the teaching of the Pharisees, but to avoid their abominable practices. And he confined his own, and the labors of the Apostles, to the Jews, till they killed him, and cast them out.

Luther, too, labored to reform the Papal church, and hoped against hope, till they cast him and his followers out. The same was true of Wesley and the English church.

It is clear, therefore, to my mind, that all analogy of the past shows, that we are to preach and practise the truth till our "brethren hate us and cast out our names as evil." Therefore our taking our names out from among them, instead of waiting for them to cast them out, appears to me to be premature. Besides, the spirit which that cry was calculated to engender, I do not think was such as ought to be cherished by those who are to be but "scarcely saved." It may be said, that Christ as severely denounced the unbelieving Jews. I fear for you, my brother. When you have cured all manner of diseases, and raised the dead, in your own name,—when you have said to devils, "I command you to come out of him," and have been obeyed, then will it be modest for



you to use the same authoritative, denunciatory language, as did the Judge of quick and dead. Are you as ready to imitate the Savior in all of his other examples? Turn you to the Epistles; how different the spirit which they breathe, to what characterized many communications, oral and written, when it was claimed by some that they were fulfilling (Rev. 18:4.) Paul as strongly teaches that we should be courteous as kind. And Christ, Jude tells us, treated even the devil with courtesy. To "come out from among them, and be separate, and touch not the unclean thing"—to avoid their abominable practices, is a "come-outism" which I believe the Bible has taught to Christians of every age. But the taking our names from among them, I believe is paying that attention to a name which better belongs to a formal church than to those who worship the Father in spirit and truth. And to withdraw our names from them, is to retire before our work is done. I believe that Satan has done his utmost to shorten and limit the effect of the Advent at hand, first by leading many to leave the churches, and join in a tirade against them, and secondly, others concluding that, as they would not hear us, our work was done—that mercy had for ever gone.

Again Those who claimed to give that message, understand that Papacy is Babylon, and Protestantism is the daughters—that the sects "fell," and became "Babylon," when they rejected the message, "The hour of his judgment is come." Aye, was she not *Babylon before she fell*?

Once more. If the sects are only the daughters, why give the *whole* message to *them*, and none to the old lady—the mother of these harlots? Why not say, "Come out of *HER*?" When Babylon falls, it is to be suddenly, like a mill-stone cast into the deep, in an hour. (Rev. 18.) But the churches have made a very gradual work in neglecting our faith, and losing the spirit of revival. When Babylon falls, all the great and mighty will for her. But these have always opposed revivals; and now are in mirth and glee, rejoicing that the churches are getting more sober, as the Adventists are more wild.

The voice which says, "Come out of her, my people," says, at the same time, "Reward her even as she rewarded you, and double unto her double according to her sins; in the cup which she hath filled, fill unto her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in *one day*, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. 18:6-8. There is her fall—it is *when "the Lord God judgeth her."* Verses 20, 21—"Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her. And a mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying, *Thus, with violence*, shall that great city Babylon be *thrown down* [then she falls!], and shall be found no more at all." 19:2—"For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged our blood at her hand." And again they said, *Alleluia*. And her smoke rose up for ever and ever." Amen. I. E. JONES.

Brooklyn (N. Y.), Sept. 11th, 1845.

P.S. I should have answered the inquiries of friends, respecting my letter in the "Herald" of July 9th, earlier, but for severe sickness in my family.

### Who are the Literal Israel?

Bro. Bliss:—I believe it is admitted, in the use of language, that the first definition given to a word is the literal one. If this rule will hold good in definitions given to words found in the Bible, I think we may see, that the literal Israel are not the Jews in the flesh. To see this, we may turn to Gen. 32:26-28: "And he said, Let me go, for the day

breaketh; and he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall no more be called Jacob, but Israel: for as a prince hast thou power with God, and hast prevailed." This is the first time I find the word Israel used in the Bible.—The application of it is so plain, that we need make no mistake in its meaning. Jacob was called Israel, because of his prevailing importunity with God. See Luke 18:1-8. Such, then, are the literal Israel. When the word is applied to the Jews in the flesh, it is used in a secondary sense; which is plainly marked by the Apostle in Rom. 9:6—"For they are not all Israel (literally) that are of Israel." Again, chap. 2:28-29: "He is not a Jew (literally) which is one outwardly; but he is a Jew which is one inwardly." This plain distinction the Apostle keeps before our minds in all he has to say upon the subject. I therefore believe in the literal return of the literal Israel to the land promised to Abraham, and to his seed, for an everlasting possession. Yours, looking for this,

J. S. WHITE.

North Attleboro' (Mass), Sept. 16th, 1845.

### LETTER FROM BRO. A. L. POST.

*Text*.—"One thousand eight hundred and forty-six years since, Jesus Christ came on earth to set up a Kingdom, which is to endure to the end of time." *Almanac and Bap. Reg. for 1846.*

*Commentary*.—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. 2:44

"Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:27.

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Pet. 1:11.

"But now is my kingdom not from hence."—John 18:36.

"Eusebius, of Cesarea, who was conspicuous at the Council of Nice, A. D. 325, relates, Hist. Ec. Lib. 3d, c. 20, that the relatives of our Lord were brought before Domitian; and interrogated whether they were of the family of David? And what sort the kingdom of Christ was, and when it would appear? They answered that this kingdom was neither of this world, nor of an earthly nature: that it was altogether heavenly and angelical; and that it would not take place till the end of the world." *Clarke on John 18:36.*

Which is to be believed, the text, or the commentary? A. L. P.

Montrose (Pa.), Sept. 12th, 1845.

P.S. I sent a correction of two or three errors in my letter, published in the *Watch*, before the union with the *Herald*. They have not appeared. The corrections were substantially these: There should have been the particle "or" between the words "bishops, elders," instead of the comma. I believe the Bible makes them one in office. The terms are used interchangeably.

In the notice of the position of the *Baptist Record*, that a man virtually excludes himself from the Baptist denomination, on embracing the doctrine of "a pre-millennial advent of the Lord near," the word "near" should not have been omitted. This may have been the all-important word with the editor. By correcting, you will oblige. A. L. P.

The corrections referred to had not been received.—EDS.

### LETTER FROM BRO. C. L. BALDWIN.

Dear Bro. Himes:—I feel truly thankful to God that the "more sure word of prophecy, which is as a light shining in a dark place," ever shed its heavenly rays upon my benighted pathway, and that I was led to see in the unsealed prophecies, and in the moral condition of the world, the perfect day

approaching, and to secure that "hope which is like an anchor to the soul"—which is "big with immortality and eternal life," and which causes those who possess it, to "purify themselves, even as He is pure."

I have been a subscriber to the *Midnight Cry* and *Watch* from its first commencement; and I regard it as the best written commentary of the Bible existing. From week to week, as the welcome visitant returned, I hailed its appearance as a herald of glad tidings, and a feast of fat things to my soul; and with the *Advent Herald*, since its connection with it, have generally been much pleased.

For one, I have been highly gratified with the stand taken by the Albany and Boston Conferences; and I believe the declarations made, and the principles adopted, generally, so far from being subversive of gospel order, and detrimental to the cause of truth, were just what were greatly needed for the present state of things, to secure the one, and give permanence to the other. I am well persuaded the Adventists, as a body, have more to fear from moral anarchy and disorder, than sectarianism and consolidation.

Let us avoid both extremes,—neither running into the well on one side, nor into the ditch on the other; but endeavor to keep right in the middle of the path—upon the "King's highway, cast up for the ransomed of the Lord to walk in."

We have a small band of believers in the Advent near in this place, numbering about 30, most of whom hold fast the profession of their faith, and the rejoicing of the hope. Yet we have not passed entirely unscathed through the fiery trials that have fallen to the lot of those who are "looking for the glorious appearing of the great God and our Savior Jesus Christ." Our bark has been rocked occasionally by "wind of doctrine," latterly so rife.

The unscriptural notion of the closing of the door of mercy, the coming of the Bridegroom, &c., met with little favor in this section; yet there are those among us who, instead of laboring for God and souls, and holding up the hands of those who are more prominent among Adventists, because of their abounding works of faith, and labors of love, are doing all they can to undermine their character, and destroy their influence. As a specimen of such "unfruitful works," I will give you the views advocated by an individual named Holt, among us half a year since. I trust he will not consider me an enemy, for connecting his name with the doctrine he is so anxious to disseminate. He denounced all who in any way approved of the doings of the Albany and succeeding Conferences, as fallen, backslidden in heart, and constituting the true Laodicean church, whom God would spue out of his mouth, unless they repented. That they denied the power of the Holy Ghost, in disfellowshipping the various extravagances prevailing in some places, and had closed the door against all further light on the Advent, by the rejection of new messages, because it is said, Matt. 13:52, "Every scribe instructed into the kingdom, bringeth forth out of his treasure things new and old." That the recommendation of the Albany Conference to the brethren, to secure the services of faithful pastors, was taking their stand in the door of the fold, to prevent those little ones, who were truly giving meat in due season, from feeding the flock of God. That those most prominent in the Advent ranks, were typified by the spies who brought back an evil report from the land of Canaan, and that they would perish in the wilderness. That all the pretences about conversions, and the efforts put forth by some for the salvation of souls, would result in nothing, for God had left them; and he warned his hearers against having anything to do with such efforts, unless by special direction of the Holy Spirit. Others, who sympathize with such views, at once so repugnant to Christianity and common sense, pronounce Bible classes a formality and a curse. Such are some of the obstacles opposed to the progress of God's work; for I well know while such things are tolerated among us here, it is in vain to expect the outpouring of God's Spirit



upon us, and to see sinners coming home to Christ, in the midst of such paralyzing, deadening influences. I pray God to remove these clogs, which obstruct the car of salvation, that it may go forward, impelled by the Spirit and power of God, in spite of men and devils. May God sustain the hands of those dear brethren who are endeavoring to spread the tidings of the coming King, and crown their labors with success; and though I feel the most unworthy of all the flock of God, I hope to hail you happy in God's kingdom with those redeemed by Christ out of every kindred, and tongue, and people, and nation, and join in the mighty chorus, which, like the voice of a great multitude, of many waters, and of mighty thunderings, shall fill the vast dominion of eternity, "The Lord God Omnipotent reigneth!"

Yours, in the hope of the gospel,

C. S. BALDWIN.

New Britain (Ch.), Sept. 7th, 1845.

#### LETTER FROM BRO. E. WALKER.

Dear Bro. Himes:—I have felt since the Albany Conference, like doing something more effectual to facilitate the work of the gospel of the kingdom, that it might be preached to every creature. The desire of my soul has been, that God would send faithful, devoted servants, full of the Holy Ghost, to help us; and brethren from Chicopee, Blandford, and Chester, have been to our help. The Holy Spirit rested upon his people, and great fear fell upon those that were present, many have been pricked in their hearts, and sinners in Zion were alarmed. A few souls are already gathered into the bond of the covenant, as we confidently hope and trust. A deep solicitude pervades this community. Our meetings are attended with great interest, and good order. But the call is yet urgent for more laborers to come this way, and gather in the gleanings after the harvest, and from the highways, lanes, and hedges, that the house may be filled. I feel the command to go out quickly, and what we find to do, to do it with our might. My prayer is, that this call may be responded to by those strong in the faith,—that Berkshire county which has been, in a great degree, overlooked, may have the trumpet of alarm sounded, so that souls may here be saved before the Master of the house shall rise up and shut to the door. We must work while the day lasts. Some have forgotten to assemble themselves together, instead of obeying the command, to exhort one another, and so much the more as we see the day approaching. If we are represented as the Laodicean church by those that consider the door of mercy closed, it is still our duty, as faithful servants, to gird on the whole armor, and come forth in one solid phalanx, terrible as an army with banners. Let us go on conquering until the "Lord himself shall descend from heaven with a shout, and with the voice of the archangel," that we may have part in the first resurrection. I hope the brethren will consider this portion of the field for labor, and come this way as soon as may be.

E. WALKER.

West Becket (Mass.), Sept. 10th, 1845.

#### LETTER FROM BRO. J. S. RICHARDS.

Bro. Himes:—Permit me to say, that I have seen in Lincolnville, and neighboring towns, persons who have been converted to God since the fall movement, who are now looking for the coming of Christ.

Furthermore, I wish to confess, that I have been crying "peace" to the wicked, by saying to them, they would finally be consumed by fire, so as to become "unconscious," and that that was what the Bible meant by "second death," &c. But once more I believe there is "no peace, saith the Lord, to the wicked." Jesus said, "These shall go away into everlasting (eternal) punishment." Matt. 25: 46; Rev. 20:14; 21:8.

JOEL S. RICHARDS.

Lincolnville Centre (Me.), Sept. 14th, 1845.

EXETER, N. H.—Bro. G. T. Stacy writes:—"Bro. John Pearson has been here, and his coming

was as the coming of Titus. He spoke last Sabbath at our Hall with much effect. We believe the position he now takes is the right one. We find him strong in the faith of the speedy coming of the Lord; and my soul says Amen, 'Even so, come, Lord Jesus.' I long to see a waking up among the Advent bands, and a breaking down before God, to be ready for the coming of the Lord. There is mercy in heaven for all that will seek it, I have no doubt.

Yours, in the hope of speedy redemption,

GEO. T. STACY.

Exeter (N. H.), Sept. 18th, 1845.

#### LETTER FROM ENGLAND.

Dear Bro. Himes:—Accept these few lines, together with a small sum, in aid of the *Watch*, which work deserves to be sustained, and widely circulated, seeing that the night is almost spent, and the day is at hand. I need not advert to the state of the world, as you discern the signs of the times. A trumpet voice is heard, re-echoing from land to land, "Behold, the Bridegroom cometh!" It would employ a great number of scribes, for a very considerable length of time, to record all that has passed lately in reference to the coming of Jesus, and the things which are transpiring every hour bearing directly upon the same solemn—awfully solemn—subject. There is great occasion for activity and perseverance in the work of the Lord. There is a brother preaching in the South of Wales to thousands of people, upon the subject of the immediate coming of the Redeemer, which is causing very great excitement. May the Lord own and bless his labors. There are but few in Liverpool who "think upon these things." The virgins are slumbering—'tis almost midnight; the introductory cry has, and is now being given; but shortly the real cry will be heard—the shout of the Archangel and the trump of God. Amen! "even so, come, Lord Jesus!" and ere thou appearest, fully prepare us for thy coming. Peace be with all the saints.

Yours affectionately, JOSEPH CURRY.

Liverpool, Aug. 27th, 1845.

### The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, OCT. 1, 1845.

#### The Spirit of Forgiveness.

One of the loveliest traits in the Christian character is the spirit of forgiveness. We are commanded to pray that our sins may be forgiven, as we forgive those who trespass against us. And we are assured, that if we will not forgive men their trespasses, our Father in heaven will not forgive us our trespasses.

While we are in this imperfect state, so liable to be overtaken with a fault, and to be led astray by the sins that do most easily beset us, we shall have occasion to seek forgiveness of God, to go to the great Physician, which those who are whole need not. And while we thus ask that our own sins may be cancelled, if we refuse to forgive our enemies, we may rest assured that our own sins will remain unpardoned. When the poor debtor, who had just been forgiven his own debt, took his fellow servant by the throat, demanding full payment of him, he was himself thrust into prison till his own debt should be paid.

Is there not, brethren, great danger of erring here? Are we not in danger of harboring wrong feelings towards others, which will not stand in the judgment? When we have seen how unwilling professed Christians are candidly to investigate the word of God, to see if the Advent is not right upon us, have we not been too ready to censure them for their indifference? When our names have been cast out as evil, have we not been too ready to retort? Have we not been too often censorious, and called in question the motives of

those who have been unable to see the truth in the light we see it?—when we have been commanded to judge not at all—to judge nothing before the time! When we have been wrongfully entreated, have we always, in the sincerity of our hearts, prayed for those who have despitefully used us? Have we always so loved those that hated us, as to impress on their minds that we thus loved them? or when we have been persecuted, have we always so treated the question, that our persecutors might suppose they were being prayed for? Have we always, by our humility and the spirit of forgiveness we have manifested to others, commended our faith to every man's conscience in the sight of God?

It is a great thing, when one is reviled, to revile not again; yet God requires it. It is greater, to bless those that curse us; yet God requires even that. And if we refuse so to do, upon what principle of the Bible can we hope for the forgiveness of our own sins? It therefore becomes us, that we all examine our hearts in this respect, and see that we have no malice, or wrath, or envy in our hearts, to generate evil surmises and evil speakings. Let us rather have that love that thinketh no evil. And let us have so much of the spirit of forgiveness in our hearts, that when we are reviled we shall revile not again.

THE PRESENT TIME is one of awful moment. It is big with hope. The prophetic rays for 6000 years here converge to a focal point. The glorious promises, on which prophets and apostles have rested their eternal all, cluster around the little circle of time we occupy. It is true our reckoning is out, and our port not reached; but what skillful navigator was ever disheartened because his reckoning was out? We may have to wait a "little while;" but that Christ's coming is just upon us, is as certain as that it is pre-millennial. And that it is pre-millennial, we cannot doubt and believe the Bible. Every day, therefore, that is added to the world's duration, is hastening us on time's swiftest pinions to the glorious consummation—the end of all our hopes. May God preserve us to his coming the "little while" we wait.

J. Q. Adams.

The last No. of the "Investigator" contains a letter from J. Q. Adams, the former publisher of that paper, and dated Farmington, Van Buren Co., Iowa Territory, August 27, 1845, from which we make the following extracts:

Friend Seaver:—I arrived here a few days since, with my family, from New Orleans, where I have been residing for the last nine months, and am now on the old place that I first occupied nine months ago; and if nothing should happen to prevent it, I intend to live and die there. On my arrival, I heard it reported that I had turned Millerite. Now, be it known unto all men, that I am neither Millerite, Mormon, Baptist, nor any thing else but J. Q. Adams, the former printer and publisher of the Boston Investigator.

In December last, on or about the time that my supposed "conversion" first appeared in the Millerite paper of your city, I was living in New Orleans, as you inferred, sticking types and pulling the "bar," and thinking more about my wages, than sounding the "midnight cry" or going out to meet the bridegroom.

Yours, &c.,

J. Q. ADAMS.

We have since seen the MS. of the above letter, which the publisher of the "Investigator" kindly showed us, and we are satisfied it is from the real Adams, who is described as a man about fifty years old, with thin, grayish hair. We have been slow to believe that the one we have so frequently referred to, has imposed upon us; but with the evidence we now have, we can come to no other conclusion; for if he was the real Adams, he could easily prove it so.

WE are necessitated to issue this No. of the "Herald" on poorer paper than usual, because the lowness of the streams prevented our obtaining our usual quality from the paper-mill.



### Statement of Affairs.

We wish to make a statement of the present condition of our affairs, to those interested in sustaining our plans and labors in the Advent cause. It should be understood, that while we have had the responsibility, and performed the labor as publisher of books and papers for the dissemination of the Advent doctrine, that we have acted only as an *agent*. We have expended for the cause, not only the donations received, but also the profits of this office; so that now, instead of having what has been earned in the business department, it has all been expended, excepting what is necessarily invested, to conduct the business of the office.—The books now on hand are of little value. The paper at this time does not meet the weekly expenses of the office. Being ourselves absent, laboring in the field nearly all the time, we have to hire such help as is needed in the editorial department, and other business of the office. This requires, at the present time, more than the receipts, for the balance of which we are responsible. As an agent, publisher, &c., we have received the satisfaction of *doing our duty*. In addition to these labors, we have travelled upwards of twenty thousand miles per year, and given from five to ten lectures per week. For this, our actual expenses during the past year have not been met; consequently, we are now somewhat embarrassed. We have lived, and conducted our affairs with prudence and economy; and have exercised what skill we have, in making our receipts tell to the best advantage for the advancement and support of the cause. If the cause in the future can be served better by others, and our brethren wish, we should be happy to place in the hands of the body of Adventists everything under our care,—with the assurance, that others shall as steadfastly maintain, and as efficiently prosecute the object for which we labor. We have no selfish end to gain.

We have heretofore had offices and papers in New York city, Rochester, N. Y., and Cincinnati, O., and offices elsewhere. But the state of the cause has made it necessary for us to blend all, so far as we are responsible, in the office at Boston. This office has been largely drawn upon by the other offices from the first—all of them having been more or less sustained by this, so that there could be no accumulation of funds, or stock.

We now publish the "Advent Herald," which is the only paper under our care. The "Advent Shield and Review" is published occasionally. Of books, we still publish the "Millennial Harp," and "Hymns of the Harp," without the music. We shall publish new works from time to time, as our means permit, or the wants of the cause require.

We have reason to be grateful to God for His guidance and rich blessing on our feeble labors. In conducting this complicated business, in the midst of excitement, it would not have been strange if some important mistakes were made. But to the praise of God, notwithstanding all the accusations of our enemies, they have never accused us of the least defect in our business transactions; but have been obliged to admit that they have been of the most honorable character. The trouble of our opponents has arisen more from our supposed skill in management, which, from a comparison with their own business, made them fear we were making the greater speculation! The difference between them and us is simply this: they put their profits into their own pockets—we devoted ours to the Advent cause. Of our agency in the spiritual affairs, our brethren all know.

We feel deeply indebted to our fellow laborers, both ministerial and other brethren, by whose counsels, contributions, and faithful co-operation, the work has been carried forward. We cannot here speak of the many, but the vast influence, and unwearied labors of Bro. Miller, who has given us his undivided sanction and support, have been, by the blessing of God, of the greatest assistance.

The last year has been one of deep trial. Many have departed from the Advent faith, and consequently from the interests of the cause. If that had stopped here, the trial would have been less severe; but to have real friends, and patrons in a good cause, turn away, and become the active instruments in an untiring opposition, was a trial indeed. This does not affect us personally, but only relatively, as we are connected with the Advent faith. If this be of God, He will make all these opposing elements work for its advancement. This we already witness. Their confusion, contention, bitterness, tumults, and divisions, which are already manifest, show that we have nothing more to fear from them. They have had influence, and they used it with a zeal worthy of a better cause. We do not expect to be freed from perplexity or trouble in this imperfect state;—we can only look for perfect rest in the kingdom of God. But while the Advent is delayed, we look with much hope for a better and more encouraging state of things among us. We have no particular blame to attach to any: the "Judge of all the earth" will see that all have their reward in due time.

Our work is not yet done, nor will it be, until the "King of kings comes." The crisis in which we now are is one of more awful moment than any that the world ever witnessed. Many have calculated the prophetic times, by the same principles that Bro. Miller has, who terminate them at various points from this to '47. While we make all allowance for the discrepancy of chronologers on important dates, and also for mistaken calculations, we are compelled to believe that "the present age is expressly foretold in Prophecy, and that it is just opening upon the crowning consummation of all prophetic declarations." It will bring the advent of the Lord our God—the Resurrection—the New Heaven and Earth—the final consummation. With our present light, we must look for these momentous events within the circle of a few years. From the *present moment*, onward to the last hour of prophetic calculations, we shall watch for these events with more deep and thrilling interest than ever. "We have entered into the *last period* of awful expectation."

With these views, our duty is plain. We cannot abandon our work, fold our hands, and close our eyes in slumber. We cannot stop the press; it must still speak, not only to give the true light, but to defend the truth from the attacks of its enemies. We shall speak all the words of warning from the prophetic Scriptures that apply to this generation, whether men will hear or forbear. We shall comfort the saints by the words of promise, which show their redemption draweth nigh. We shall rally to the work of public lecturing again, and shall multiply our public and mass meetings, to arouse the attention of our fellow men to the importance of immediate preparation to meet God, and to awaken the people of God to their true work, and a preparation to meet their speedy coming Savior in peace.

We now invite our fellow laborers to unite with us, and once more rally to the work of saving sinners, and of restoring backsliders in heart; and so far as energetic and faithful action by human agency is concerned, to leave nothing undone that may be accomplished, that we may be free from the blood of all men.

We also call upon all our subscribers who are indebted to us, to remit our just dues, without delay. We need them to free us from embarrassment, and to aid in the wider dissemination of the truth. Let all our agents be prompt in the remittance of what is due this office. If this were done, we should have ample means. Come, kind patrons and friends, arouse ye: be just and prompt in this matter. All communications and remittances for us, or to sustain our plans of public labor, should be sent to 14 Devonshire-street, at Boston, Mass. *Wm. V. Himes.*

Boston, Sept. 24th, 1845.

### Square-Pond Camp-Meeting.

A most delightful morning ride of about sixteen miles from the Palmer Depot, on the Western railroad, brought our company to the Camp-ground, near Square Pond, in Ellington, Conn. It was Tuesday morning, Sept. 16, the second day of the meeting, and several tents were already on the ground, which were increased to the number of fifteen, and were from the following places:—Springfield, Hartford, Bristol, Cabotville, Middletown, Square Pond, Warehouse Point, Three Rivers, New Britain, Chicopee, and Blandford.

Bro. Miller was present, having arrived the day before from Hartford, with several other lecturers, and the worshippers had already experienced tokens of good. Quite a large number of lecturing brethren were present during the meeting.

Bro. Miller lectured nearly every afternoon, and we doubt if he ever felt more deeply the importance of the truth he presented, or was ever listened to with greater interest and profit. The writer of this notice endeavored to present, in two discourses, the argument on the termination of the Prophetic periods, showing that they may extend to the end of 1846, and so far as we could judge, it appeared to be generally admitted that the argument was worthy of consideration. On Friday morning, after a deeply interesting lecture by Bro. Himes, on the glories and sanctifying power of the Christian hope, from 1 John 3:2,3, about two hundred sat down to the Lord's Supper. It was a deeply affecting and refreshing season. The meeting closed on Saturday morning, and there were reported from the several tent-companies, sixteen or more who had been converted or reclaimed during the meeting.

On the whole, it was generally agreed that this meeting has been the best that has been held among the Adventists in New England for a great while. The location was of the best character—a beautiful oak and chesnut grove, on an elevation just difficult enough of access to make it too much of a task for disturbers to accomplish much—the community in the neighborhood were generally favorable to the meeting, and treated us with much kindness and respect—it was in a region where we had never held a meeting of the kind before, and many came to hear on the Advent doctrine for the first time. Among the Adventists there was a very remarkable relish for the established illustration of the prophecies, and an increase of feeling, and a reviving of hope in view of a speedy deliverance; and a softening and breaking up of the prejudice which has been created by the agents of mischief, who have been so busy among us of late. The best evidence of the presence of the Spirit, was given to us in the prevalence and increase of "love one to another" for the truth's sake. The good fruit, we doubt not, will be seen in time, however short may be the period before us, and in eternity.

Nor should we overlook the interposition of Providence in preserving us from the malice of the wicked. As usual, where there is any large gathering of human beings, the profane and vicious "came also among" the children of God. And no proof was wanting that they were ready for any work of darkness, however violent. But God preserved us from all harm, though, on the last night of the meeting, our lives were actually in danger. We regret that we have occasion to speak of it, but truth and duty demand that we should state, that these desperadoes were countenanced and associated with republican office holders, in the violation of every principle of republicanism, with "gentlemen of property and standing," in trampling under foot every maxim of decency, with civil officers, who were ready to perjure themselves by violating the peace which their oath bound them to preserve. But, in spite of all the devil could do, God has preserved us unharmed, and we expect that many will have oc-



easion to praise his holy name for the Square-Pond Camp Meeting.

A. HALE, Sec'y.

Charlestown, Sept. 22, 1845.

### "The Soul."

We have already adverted to this work of Professor Bush's; but we do so again, thinking we can glean from the Professor's researches, some information on the Scriptural use of the terms *Soul*, *Spirit*, *Life*, etc., which may be of advantage to our readers, as well as ourselves.

"Anthropology," says Prof. B., "is the appropriated term for the science of man." And he considers man as being made up of a soul, spirit, and body.

Thus the Apostle prayed, that "your whole spirit, and soul, and body may be preserved blameless to the coming of our Lord Jesus Christ." (1 Thes. 5:23.) And he says in another place, "The word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit," &c. Heb. 4:12.

By the soul, the Professor understands a *psychical* body developed from the material body at death,—a *tertium quid* between the spirit and the gross material body—"a *vehiculum anime*, or ethereal corporeity, for the inner intellectual and moral principle which forms the *ipseity*, selfhood, or essential *hypostasis* of the man." He then goes on to show that the *soul* is a principle common to man and animals, but that the *spirit* is nowhere spoken of in reference to animals, save in the single expression, "the spirit of the beast which goeth downward," where the term is used as a figure, in contrast to the sentient principle in man.

#### "Import of Original Scriptural Terms for Soul."

Under this head, he speaks of the Hebrew *nephesh*, and Greek *psuche*, rendered *Anima*, *Soul*, *Life*. This is derived from a root, which signifies to *breathe*, to *respire*, and denotes the principle of animal life, without necessarily including the idea of intellectual faculties. (p. 44.) He says:—

"It is an important fact, which is necessarily lost sight of by the mere English reader, that precisely the same language is employed in reference to the creation of man and beasts. They were both made *living souls*. Whatever be the intrinsic nature of the psychical principle, both share it in common—a fact from which some have inferred that beasts are as immortal as man, and others, that man is as mortal as beasts. But we shall see in the sequel, that one inference is as erroneous as the other. While the *psuche* is not in itself immortal, and therefore secures not immortality to its brute possessors, it is made immortal in man by its connexion with the *pneuma*, or spirit, an element which belongs to the human nature alone." (p. 28.)

The Professor then gives the different uses of the word *nephesh* (soul), its cognates, &c., in its different forms.

1st. In one form, "it is used in the sense of being refreshed" in three places in the Scriptures. (Ex. 23:12), "That the stranger may be refreshed," &c. (p. 23.)

2d. It is used "in the sense of *living creature*," of which he instances eight examples. Gen. 2:19—"Whatsoever Adam called any living creature, that was the name thereof." 9:12: "This is the token of the covenant which I make between me and you, and every *living creature*," &c. (p. 28.)

3d. It is used "in the sense of *Life*, *Anima*, the vital principle, by which the Body lives." Of this usage, he gives us about a hundred instances, being nearly all the places where it is used with the sense of *Life* in the Scriptures. Est. 7:7: "Haman stood up to make request for his *life*." Acts 20:10: "Trouble not yourselves, for his *life* is in him." &c. (pp. 30, 37.)

4th. It is used "as the Seat of Sensation, the Subject of Bodily Appetites, Desires, and the various kinds of Sensual, or Animal Affections." He quotes forty texts where it is used in some of these senses. Num. 21:5: "Our *soul* longetheth this light bread." Prov. 19:15: "An idle *soul* shall suffer hunger," Luke 2:3: "Yea, a

sword shall pierce through thine own *soul*," &c. (p. 38.)

5th. It is used "in the sense of *Animus*, Rational Soul, Mind, and considered as the Seat of various Passions, Emotions, and Affections, pertaining to a Rational Being, such as Love, Joy, Fear, Sorrow, Hope, Hatred, Revenge, Contempt, &c." In this sense he quotes about one hundred instances of its use in the Scriptures. Ps. 57:1: "My *soul* trusteth in thee." 88:3: "My *soul* is full of troubles." Prov. 21:10: "The *soul* of the wicked desireth evil." 28:25: "He that is of a proud *heart*" (same word). Acts 14:22: "Confirming the *souls* of the disciples," &c. (pp. 41, 46.)

6th. It is used "in the sense of *Person*." Of this use of the word, he gives us forty-six examples. Lev. 4:2: "If a *soul* shall sin through ignorance." Num. 31:19: "Whosoever killeth any *person*" (same word). Ezek. 33:6: "If the sword come and take any *person* from among them." Rom. 2:9: "Tribulation and anguish upon every *soul* of man that doeth evil," &c. (p. 46.)

7th. It is used "in the sense of One's Self, or the interior and ground element of his being, the *Personal Hypostasis*." Of this use of the word, he gives us sixty-eight instances where it is applied to man, and seventeen where it is applied to God. Of the former use, he quotes Gen. 12:13: "My *soul* shall live because of thee (i. e. *I myself* shall live)." Job. 7:15: "My *soul* chooseth strangling (i. e. *I choose*)." 2 Pet. 2:14: "Beguiling unstable *souls*," &c. Of its application to God, he quotes Isa. 1:14, "Your appointed feasts my *soul* hateth." Am. 6:8, "The Lord God hath sworn by *himself*," (original, "his soul,") &c. (p. 56.)

8th. It is used "in the sense of dead body," of which he quotes eleven examples. Lev. 19:28, "Ye shall not make any cuttings in your flesh for the *dead* (*nephesh*)." Num. 9:10, "If any man of you shall be unclean by a *dead body*," (same word), &c. (p. 62.)

After giving the various Scriptural usages which obtain in regard to the word *nephesh*, *psuche*, or *soul*, and showing that in its *lowest* sense it denotes the *breath*, and thence, by transition, the *life*, the subject and seat of sensation, and then extending to a higher class of affections, common to man and animals, he proceeds to give the

#### "Import of Original Scriptural Terms for Spirit."

The first that he examines is the Hebrew *ruahh*, or Greek *pneuma*,—*spirit*.

1st. This is used "in the sense of *breath*." This is the *lowest* sense of the original. Isa. 15:30, "By the *breath* of his mouth shall he go away;" 11:14, "And with the *breath* of his lips shall he slay the wicked," &c. He gives us twenty-three texts, in which it is used in this sense. (p. 67.)

2d. "In the sense of simple *air*, it is used once only." Job 41:16, "One is so near to another, that no *air* can come between them." (p. 69.)

3d. "In the sense of Common Wind," he gives us ten instances of its use. Gen. 8:1, "God made a *wind* to pass over the earth." 2 Sam. 22:11, "He was seen upon the wings of the *wind*," &c. (p. 69.)

4th. "In the sense of Violent Wind," or tempest, he gives us eight instances of its use. Ps. 11:6, "Upon the wicked he shall rain snares, fire and brimstone, and an horrible *tempest*." Ezek. 1:4, "And I looked, and behold a *whirlwind* out of the north," &c. (p. 70.)

5th. He gives seven instances of its use when applied to "the four quarters of the heavens from which the winds blow, a side or point of the compass." Dan. 8:8, "Toward the four *winds* of heaven," &c. (p. 70.)

6th. And he gives us eleven instances of its use, "as denoting, *windy*, *empty*, *vain*." Prov. 11:29, "He that troubleth his own house shall inherit the *wind*," &c. (p. 70.)

After showing the use of this word in its lower senses, he proceeds to give the higher senses in which the same word is used. And

7th. It is used "in the sense of *Anima*, Animal Life, Vital Spirit, on the Principle of Life as embodied and manifested in the Breath of the Mouth and Nostrils." "The term, in this sense," he remarks, "accords strikingly in import with" the term *nehphesh*, *psuche*, or *soul*, before referred to; only with a single exception where it is used as a figure, it is never applied to beasts, as *psuche* is. He quotes Num. 16:22, "O God, the God of the *spirits* of all flesh;" Ps. 76:12, "He shall cut off the *spirit* of princes," i. e. their life, &c. He gives sixteen instances of this use of the word, p. 72.

8th. It is used in the sense of *Animus*, Spirit, the Mind, viewed as the Seat and Subject of Thought, but more especially of Emotion, Feeling, Passion, and Affection." 1 Chron. 5:26, "And the God of Israel stirred up the *spirit* of Tilgath-pilneser;" Prov. 14:28, "He that is hasty of *spirit* exalteth folly," &c. In this sense he gives ninety-nine instances, as applied to man; and twenty-nine instances where it is applied to God. Gen. 1:2, The *Spirit* of God moved upon the face of the waters;" John 4:24, "God is a *Spirit*, and they that worship him: must worship him in *spirit* and in truth." &c. (p. 73.)

9th. It is used "in the sense of a Spirit, a Personal Agent, whether good or bad." He gives us twelve instances of its use in this sense.

1 Sam. 16:14, "But the Spirit of the Lord departed from Saul, and an evil *spirit* from the Lord troubled him."

1 Kings 22:21, 23, "And there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying *spirit* in the mouth of all his prophets." See also v. 27.

Job 4:15, "Then a *spirit* stood before my face."

Zech. 13:2, "And I will cause the prophets and the unclean *spirits* to pass out of the land."

Matt. 10:1, "He gave them power against unclean *spirits*."

Luke 10:20, "In this rejoice not that the *spirits* are subject unto you."

24:29, "For a *spirit* hath not flesh and bones as you see me have."

Heb. 1:14, "Are they not all ministering *spirits*?"

Acts 23:8, "For the Sadducees say that there is no resurrection, neither angel nor spirit."

23:9, "But if an angel or *spirit* hath spoken to him, let us not fight against God." &c. (p. 84.)

Those examples of the use of these terms, he claims, "cannot fail to authorise the conclusion" "that the word *spirit*, in reference to man, denotes a higher element of his nature than the word usually rendered soul."

Though the terms are sometimes used interchangeably, yet he says:—

"We never meet with the expressions, 'smiting the *spirit*,'—'persecuting the *spirit*,'—'lurking privily for the *spirit*,' nor of the *spirits* 'hungering,' 'thirsting,' 'famishing,' 'being emptied,' 'filled,' 'satisfied,' 'living, dying,' 'being destroyed,' 'being consumed,' &c.—all these being affections, predicable rather of the *soul* as a principle more nearly allied to the physical or corporeal, than we usually conceive of the higher and more spiritual element in our constitution. So, on the other hand, we meet with certain appropriated uses of the term *spirit*, which would not admit, according to analogy, of the substitution of *soul*; as, for example, when the *spirit* is said to be 'given,' 'put,' or 'poured' on any one, to 'visit' upon one, to 'come upon' one, to 'go up' from one, to 'come forth' from one, to be 'turned against' one, to be 'ruled,' to be 'renewed,' to 'enter into' one, &c. This language is never used of the soul. (p. 86.)

Thus Professor Bush supposes he establishes the position that the soul is a principle in man, common to man and animals, and that the spirit is a higher principle in man, allying him to angelic intelligences, making man to be constituted of spirit, soul, and body, which the apostle prayed might be preserved blameless—1 Thes. 5:23. This he claims is in accordance



with the opinions of the fathers. He quotes Irenæus as saying:—

"There are three things of which the entire perfect man consists—flesh, soul, spirit—the one, the spirit, giving form, the other, the flesh, receiving form. The soul is intermediate between these two, and sometimes consenting to the flesh falls into earthly concupiscences." (p. 88.)

He quotes the same sentiment from Origen, and says, "it would be easy to multiply indefinitely quotations to this effect from similar sources. Thus he quotes from Josephus (S. A. Lib. I. c. 1 § 2)—"God took dust from the ground, and formed man, and inserted in him a spirit and a soul."

From his reasoning, thus far, we see no particular reason to dissent; but here our conclusions widely diverge. The Professor argues that the soul is the *spiritual body*, that is, the body of the resurrection; and as the spirit is not "separated from it" he contends the resurrection body is received at death.

We, on the other hand, contend that the soul and spirit constitute that part of our being which is "unclothed" at death, and is to be clothed upon in the morning of the resurrection; that it is that part of us which is to put off these tabernacles at the dissolution of the body, to wait for its house from heaven.

The Prof. seemed to have supposed that if he could prove the spirit to be a higher principle of our nature than the soul, he should make out his case; but while the scriptures assert that our bodies are to be raised, that we are to be clothed upon, we can not see how he has advanced a single step towards proving his case. For the arguments that cover this part of both sides of the question, our readers are referred to "No. 3" of the "Shield."

The Prof., however, argues that the true resurrection is when we are "risen with Christ," at conversion, "to seek those things which are above." And he says, "As they have already been raised in Christ, their future life, after being loosed from clay, is a resurrection life of course, because it was a resurrection-life before that event. He adds:—

"This will be the true resurrection, because it is the true life. But this resurrection cannot pertain to the wicked, because this life does not pertain to them.—But do not the wicked *live* hereafter! To this we reply, In the same sense in which they *live* here. Nothing is more certain than that they exist, and yet nothing is, at the same time, more certain than that they do not *live* in the sense which is affirmed of the righteous. How can they truly *live*, if they are dead in trespasses and sins? The fact is, the distinction in the *life* of the two classes is the distinction of [the *life* denoted by the act of breathing, and the *life* eternal of the righteous]. The wicked in the present world live the life of the *psuche*, and in the other world, they live the same. Their bodies then are *psychical* bodies, in the character of psychical, i. e. sensual, corrupt, sinful, just as their *fleshly* bodies here are *fleshly* in the same sense. The bodies of the saints there are also *psychical*, but in a different sense. They are now become *spiritual* bodies, because they are acted by the life of the *spirit*, which cannot be affirmed of the wicked. Now, as it is this latter life which is alone denominated *life*, so it is the resurrection alone of these spiritual bodies which is truly called *resurrection*, and of this the wicked cannot partake, for the simple reason, that they do not partake of the *life* which it involves." (pp. 96, 97.)

We admit all the above, that the finally wicked have no *life* in them; and that they will never even *see* life, the *life* the righteous attain unto. But how does that affect the question, that the dead in Christ will be raised! that all that are in their graves will come forth! &c.

He gives the use of several other terms in the Bible rendered spirit, &c.; and then argues the question, that "the dominant usage of the term *soul* in the sacred writers makes it equivalent to a *man's self*. He also affirms that "physiology as clearly recognizes" the same fact. He claims that the *soul* must remain when the *body* is abandoned, because "the *body* is not truly the subject of *sensation*, as it is not of *thought*." He says:—

"It is the interior man inhabiting the body that sees, hears, touches, tastes, smells. This power is indeed lost to the body when the soul forsakes it. But is it lost to the *soul*? Can we conceive of a human soul departing in its full integrity from its earthly tenement, and yet leaving behind it, or losing in its exit, those distinguishing properties which went to constitute it what it was during its connexion with the body? The eye does not see—the ear does not hear—the hand does not touch—though it is true they are respectively the *mediums* through which the interior power of sensation acts, and this *power*, we contend, is essential to the integrity of the soul or the man, and must go with him where he goes, and abide with him where he abides. (p. 111.)

"Look at the phenomena of death. There is the eye in its perfect integrity, but it does not see. There is the ear in all the completeness of its mechanism, but it does not hear. There is the wonderful apparatus of nerves spread over the whole surface of the body, but it has no feeling. The seeing, hearing, feeling power, or person has gone! The house remains, but the occupant has departed. . . That which is left behind, though it was all that was visible to the senses, was the mere temporary envelope of the indwelling spirit, and we never call it the *man*. It is now the *corpse*; and we speak of it, not as *he*, but *it*. We lay it out, we deposit it in the ground," &c. (p. 112.)

"The Apostle, 2 Cor. 12:1-4," "informs us that he was caught up to the third heaven, and heard unutterable things which it was not lawful (i. e. possible) to utter; and yet he informs us that during the time he 'knew not whether he was in the body or out of the body,'" thus proving the intrinsic possibility of translation to a state in which the subject shall possess the power of *hearing*, while the material organs of this sense are in a state of abeyance." "The same truth is taught to us by our Lord's words to the dying thief: 'Verily I say unto thee, this day thou shalt be with me in paradise. *Thou*—assuredly a designation of the *person*, for his body was to remain suspended on the cross. This *person* is denoted in Scripture language by the *soul*, which therefore is of necessity tantamount to all that we are naturally forced to understand as constituting the *integrity of the man*." (p. 113.)

Prof. Bush then asks:—

"Is any thing wanting to our process of proof that the term *soul* really denotes the *spiritual man*, and consequently implies all that can be understood of the *spiritual body*?"

To this we reply that we cannot see the first link of evidence that the soul is the spiritual body. He has proved what we have believed, that the soul is a perfect prototype of the body, and that it is the man. But the Prof. admits that the soul is to put off the tabernacle of this body, as our Lord showed Peter, that this body is only the garment of the soul. But do not the Scriptures teach that this man is to be "clothed upon" again? or shall we be "found naked?" He has not, in this connection, attempted to prove that the body will not be raised, only by showing that the soul is the man. As this is what the saints believed, to whom the faith was once given, we have no issue on this point. But his arguments on the resurrection of the body have been presented and met in another place.

The language of Scripture is plain, that the body committed to the dust is to be raised. We abide by the letter of inspiration. We are more liable to err than that is. And as Prof. Bush admits that the letter of revelation is thus explicit, we will close this by an extract from the work to that effect, viz:

"We believe it possible to come, through the use of appropriate medium, to such a knowledge of the physical and psychical constitution of man, as shall

\* As Paul could not tell whether he was in the body or out of the body at the time he was caught up to the third heaven, it proves that he believed he *might* have been out of the body, and consequently that the spirit of man may be an intelligent principle when it has left the body; for had he believed the spirit was senseless when out of the body, he would have believed he was caught up in the body, so that he would not have been unable to tell whether he was *in* or *out*. That expression is a sure indication of Paul's faith.

† As Christ had not ascended to the Father on the third day when he met Mary, it disproves the modern notion of the church that men go to heaven at death, and proves that paradise is not heaven, but an intermediate state.

actually force upon us certain conclusions as to the conditions of his future being which cannot be resisted. But the page of inspiration deals expressly with the destiny of man in another life, and it cannot be questioned that the letter of its statements does, in some instances convey a meaning to the mind which is at variance with what we believe to be the *absolute truth* on this head. Guided by the sense which floats, as it were, on the surface of Scripture, we should, no doubt, *most naturally* receive the impression that that part of our compound being which we call the *soul*, went forth at death in a purely disembodied state, and so remained for an indefinite tract of ages, till at the period denominated the *last day*—the day of judgment—the day of the resurrection—the day of Christ's second advent—the final resurrection, including the physical catastrophe of the globe—the perished body should again be raised, and the long exiled soul again restored to its former tenement, thenceforth to sojourn in it forever. (p. 12.)

As this is the import of the plain teaching of the letter of the Scriptures, we are content to abide by it. Anything that is proved by that, however unpopular it may be, we will acknowledge.

### Items.

Prof. Bush is lecturing on Swedenborgianism. It seems that this is his only possible alternative to avoid "Millerism."

At the Square Pond Camp-ground, Bro. Miller made reference to when he built his house, which was in 1816. But a writer in Bennett's "Herald" of Sept. 22, who was present, in giving an account of the meeting, alludes to it and adds: "This house which Mr. Miller refers to, is the 'splendid mansion' he built, as is said, in 1843. . . This reader, remember, happened just upon the verge of 1843, when Miller was preparing his 'ascension robe.'" By such means, stories are started, and the public imposed upon, at the expense of the truth.

By the late arrival, accounts have reached us of the destruction of a theatre in Canton by fire, in which nearly 1300 persons perished, and upwards of 2000 wounded. The accounts state that the theatre formed the centre of a square, to which there was only access by a narrow lane; and this way becoming blocked up by the crowd without, prevented a large number of those within from obtaining egress. There were from fifty to sixty of the players burned to death, or killed by the falling of the walls. Some idea may be formed of the awful character of the catastrophe, when it is stated, that a large number of the bodies were so mutilated, as not to be recognized by their friends; and that serious consequences were apprehended from the exposure of the bodies in such a climate at this season. The authorities have purchased 460 coffins, for the interment of the unclaimed bodies. The fire occurred on Sunday afternoon.

We hear of a great earthquake in the province of Honan. Accounts had been received at Canton of a great earthquake, which had demolished about ten thousand houses, and killed upwards of 4,000 of the inhabitants.

C. M. Clay, in an address to the citizens of Cincinnati, says:—"I hope I shall be able to show, that I am neither a 'madman' nor a 'fanatic.' They who sent back from Thermopylae the sublime message, 'Go tell it in Lacedaemon that we died here in obedience to her laws'—the Roman who returned to captivity and to death, that his country might be saved—Sydney, Hampden, and Russell—Emmett, who uttered the mighty instincts of a great soul, 'the man dies, but his memory lives'—Adams, who exclaimed, 'Survive or perish, I am for the declaration'—Henry, who cried 'Give me liberty, or give me death'—were all, in the eyes of these men, 'madmen' and 'fanatics.'" So Paul was regarded by the Jews, Luther by the Papists, and Miller by the sects, as madmen and fanatics. But well might each respond, "I am not mad, most noble Festus, but speak forth the words of truth and soberness." Again says C. M. Clay:—"It is for those who fight for the wrong to despair in defeat. I shall not die through mortification, as my enemies would have it."

Letters from Mexico received at New Orleans, declare the Mexican troops had refused, up to the latest dates, to move against Texas. It is also strongly rumored that Paredes has determined to make himself dictator.

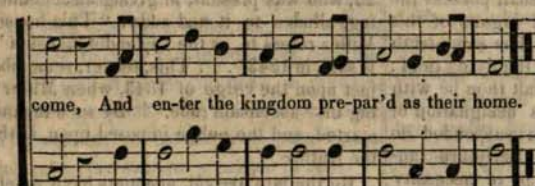
The Roman Catholics are building a cathedral at Detroit, 175 feet long, 75 feet wide, with marble floors, and a spire 200 feet high. The building is to cost \$100,000.



## PROMISED LAND!

## Promised Land.

3



4

## HARP OF ZION.

2

There rivers most graceful eternally glide,  
And groves rich with verdure grow up by their side;  
There spirits made perfect forever become  
Immortal and beauteous, in glory their home.

3

'Tis there all the nations redeemed by the Lamb,  
In circles most lovely, his praises proclaim;  
'Through tempests, and sorrows, and perils they  
come,  
To enter those mansions prepared as their home.

4

All over those peaceful delectable plains,  
The Lord our Redeemer in righteousness reigns;  
His sceptre of empire he now doth assume,  
And kindly doth welcome his followers home.

5

How bless'd are those regions, the realms of repose,  
Where with fruit, O how grateful, the "tree of  
Life" grows;  
The regions ambrosial forever in bloom,  
God's own habitation, the saints' happy home.

6

Those pleasures of glory, O, when shall I share,  
And crowns of celestial felicity wear;  
And range o'er those landscapes exempt from a  
sigh.  
The home of our fathers, now specially nigh,

## Transmission of Money.

The best way to pay for a paper, is to enclose the money in a letter, and pay the postage. This is but a trifle for those who send; but would amount to a large sum for us to pay. This we think better than to deposit with the P. M. When money is thus deposited, any informality on the part of the P. M. will prevent our getting it.

The P. M. here informs us that Bro. Hollis Fay, of Westfield, N. Y., has deposited \$1 for us; but he must send on a certificate of the same from the P. M. deposited with, or we cannot receive the money. For the convenience of those who prefer this way, we publish the following:

**Postmasters.**—We are desired to call the attention of Postmasters to regulation No. 549, which provides for the convenient transmission of money from subscribers to editors of newspapers. It is the duty of Postmasters to receive the money from a subscriber, and give him a receipt for it. It is the duty of the Postmaster receiving the money to give notice to the Postmaster who is to pay, of the amount received, and for what editor, and mark the letter "official business," and sign his name to it. The Postmaster receiving the notification will pay the receipt when presented. The subscriber who gets the receipt may send it by mail or otherwise to the editor. The new law prohibits Postmasters from enclosing and franking money to editors. The reason of the rule is obvious. A large proportion of the money heretofore lost in being transmitted through the mails, is money sent to editors, and franked by Postmasters. The frank of a Postmaster upon the letter addressed to an editor, is notice to every body who handles the letter that it contains money. This rule, when understood, insures the payment of the money, without discount to editors, and avoids depredations upon the post office.—Union.

Bro. MILLER will commence a course of lectures in Morristown, Vt., Oct. 8th. He will also give lectures in Waterbury, Vt., the week following.

**CORRECTION.**—The signature to the "Obituary" in our last should have been G. A. Bingham, instead of C. Bingham, as printed.

We have received a pamphlet from Bro. Chittenden, containing "a reply to the charge of Heresy, addressed to the members of the North Congregational Church, Hartford, Ct." The question principally discussed is that which relates to the final condition of the wicked, and state of the dead. Although we dissent from the view taken by our brother, yet we regard the making unessential points tests of faith, as anti-Scriptural in the extreme.

**Light in the East.**—Just as our paper was going to press, we received a copy of "The Hope Within the Vail," containing a long article under the editorial head, without signature, giving up the view of the "Bridegroom come, and the door shut; and coming back on to the old ground. We suppose it was from the pen of the editor. It also contains articles from Bro. C. H. Pearson, the publisher, and W. H. Hyde, the printer, acknowledging the error of the views they have promulgated, and coming back into the good old path. God grant that they may see clearly the true path, and walk therein. We welcome them, and all who have erred, on to the platform of our original faith.

**OBITUARY.**—Brother and Sister Barnes of Harvard, have been called to mourn the loss of their only daughter, and youngest child, Abby Belinda, aged 1 year and 11 months. She died on the 14th inst. The age of the little innocent brought to my mind the children slain by Herod's cruel mandate; the parents' tears forcibly reminded me of the prophet's comforting exhortation to weeping Rachel, "Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Though cold in death, a heavenly smile beamed from her countenance, indicating the sweet peace in which she breathed her last. Her body lies in the tomb, awaiting the last trump, when it will come forth, we believe, glorious and incorruptible, unto everlasting life.

Sept. 16, 1845.

THOMAS ATKINSON.

## Letters and Receipts for Herald and Watch,

TO SEPTEMBER 27.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

A. Billings, 237; A. A. Coburn, 243—each 25 cts. Rufus Way, 237; W. Dunbar, 243; Geo. Miller, 243; S. N. Warden, 243; C. Edwards, 243; Levi Allen, 243; E. Ayres, 252; J. Heath, Jr., 210; A. Williams, 243; John Steele, 240; R. White, 243; L. Holmes, 243—each 50 cts. W. Wilson, 226; Rev. C. McNiskey, 255; B. G. Getchell, vol 10; Wm. Brow, 243; S. Tolls, 237; M. Southwick, 227; A. Parmelee, vol 10; Thos. Little, 243; P. Convers, 183; Miss Mattewson, 243; S. D. Ostrander, 234; Dea. J. Myers, 223; M. Batchelder, 198; Rev. H. Lothrop, 242; J. Trion, 243; D. Mixer, vol 10; P. Bosworth, 257; R. E. Ladd, vol 11; Mrs. A. White, 243; W. Moores, 253; Caroline Allen, 261; G. A. Lapham, 243; N. Grant, 220; J. Tuller, 244; E. Cross, vol 10; S. Spaulding, 256; J. A. Stillman, 256; J. C. Burdick, 256; M. M. Phillips, 237; A. Banning, 230; D. Bates, 225; S. Oatley, 253; E. Phelon, 241; T. Anderson, 256; J. Goff, 224; A. D. Benton, 256; N. S. Richardson, 256; A. Avery, 256; Capt. S. Rogers, vol 10; H. Mellus, vol 10; J. Clay, 228; C. Hatch, vol 10; J. Mackie, 256; D. S. Orban, 239; J. Jones, 256; J. G. Crane, 256; J. Buel, 256; L. C. Utley, 243; Wm. Couch, 256; C. Whipple, vol 10; Mrs. P. Stone, vol 10; Eld. Britton, 235; J. Sanderson, vol 8; R. Rose, vol 10; Wid. F. Clark, 210; E. L. Clark, v 10; B. Keith, v 10; W. Gillman, 256; A. Thayer, vol 10; W. P. Stratton, 256; W. Allen, vol 10; A. Mazingo, 256—each \$1. L. Curtis; Mary J. Tuck, 277; A. Rogers, vol 9; Milo Hotchkiss, 181; D. Eaton, vol 8; J. Morgan, end of Watch; S. Hough, 269; Mary Holden, 274; P. Powell, 284; J. Bennett, 319; J. Morse, vol 10; Lucy Carvan, 308; E. S. Walker, vol 10; C. McKenney, 148; Dr. Huntington, 282; W. Snow, 282; C. Bradley, 282; H. Hammond, vol 10; S. N. Davis, 196—each \$2. H. A. Miller, 230; C. W. Beckwith, 218; W. Wiswall, 169—each \$3. O. Butler, 270—\$5. P. Bromley—\$9. R. Watkins, \$4; A. W. Perkins (article rec'd); J. Moffatt, \$1; L. Armstrong (money rec'd); H. Heath; I. Cody (pays to 243—papers have been regularly mailed). Will Hiram Clark forward P. O. address; I. E. Jones; W. Watkins; A. Clapp; W. W. Conner.



# THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!

VOL. X. NO. 9.

Boston and New York, Wednesday, Oct. 8, 1845.

WHOLE NO. 231.

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### Belshazzar's Vision.

Hour of an empire's overthrow!

The princes from the feast were gone;

The idol flame was burning low—

'Twas midnight upon Babylon!

That night the feast was wild and high—

That night was Zion's God profan'd!

A seal was set on blasphemy,

The last deep cup of wrath was drained!

'Mid jewelled roof and silent pall,

Belshazzar on his couch was flung;

A burst of thunder shook the hall—

He heard—but 'twas no mortal tongue:

"King of the East! that trumpet calls,

That calls thee to a tyrant's grave;

A curse is on thy palace walls,

A curse is on thy guardian wave.

"A surge is in Euphrates' bed,

That never filled its bed before;

A surge that, ere the morn be red,

Shall load with death its haughty shore.

"Behold a tide of Persian steel!

A torrent of the Median car!

Like flame the gory banners wheel,

Rise, king, and arm thee for the war!"

Belshazzar gaz'd; the voice was past,

The lofty chamber fill'd with gloom;

But echoed on the sudden blast,

The rushing of a mighty plume.

He listen'd; all again was still,

He heard no clarion's iron clang;

He heard the fountain's gushing rill,

The breeze that through the roses sang.

He slept; in sleep wild murmurs came,

A vision'd splendor fir'd the sky;

He heard Belshazzar's taunted name,

He heard again the prophet's cry:

"Sleep, Sultan! 'tis thy final sleep!

Or wake or sleep, the guilty dies;

The wrongs of those who watch and weep,

Around thee and thy nation rise."

He started!—Mid the battle yell,

He saw the Persian rushing on;

He saw the flames around him swell,

Thou'rt ashes! king of Babylon!

### The Abrahamic Covenant.

#### SECTION V.—The True Israel.

In the fall of the Jews, did they fall below the Gentile nations in point of privileges under the gospel dispensation?

Ans. They only fell upon a perfect level with all other nations; and thenceforth there was to be "no difference between the Jew and Greek: for the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Rom. 10:12, 13.

Who then are truly Jews according to the Scriptures?

Ans. "He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men. . . . For there is no respect of persons with God."—Rom. 2:11, 28, 29.

Who, then, are the Israel of God?

Ans. All who are of the faith of Abraham—"For they are not all Israel who are of Israel; neither because they are the seed of Abraham, are they all children: but in Israel shall thy seed be called."—Rom. 9:6, 7.

What does the seed, being called in Isaac, denote?

Ans. "That is," says the Apostle, "they who are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." (v. 8.)

What did the Apostle refer to as the child of promise?

Ans. "It is written that Abraham had two sons; the one by a bond-woman, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise."—Gal. 4:22, 23.

What are we to understand by these?

Ans. These things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. . . . Now we, brethren, as Isaac was, are the children of promise." (vs. 24-28.)

Did God then cast away the Jewish people?

Ans. He did not; for Paul was "an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people whom he foreknew."—Rom. 11:1, 2. In the Apostolical age, a majority of the church, like Paul, were Hebrews.

Under the Sinai covenant, were the whole nation a part of the true Israel?

Ans. They were not, even then; the Israel of God consisted only of the pious. In the days of Elias, it was comprised in the seven thousand men who did not bow their knee to the image of Baal. Then, as in the days of Paul, there was only "a remnant according to the election of grace"—the remnant who are finally to be saved. (vs. 4, 5.)

Did Israel, as a nation, obtain what they sought for?

Ans. "The election" only "obtained it"—"the remnant according to the election of grace," and the rest were blinded." (v. 7.)

How were they blinded?

Ans. "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day. And David saith, Let their table be made a snare, and a trap; and a stumbling-block, and a recompense unto them. Let their eyes be darkened, that they may not see, and bow down their back always." (vs. 8-10.)

"Have they stumbled that they should fall?"

Ans. "God forbid: but rather through their fall

salvation is come to the Gentiles, for to provoke them to jealousy." (v. 11.)

How is salvation come to the Gentiles through the fall of the Jews?

Ans. By the fall of the Jews to a level with all nations, so that there is no difference between them, all may come and partake of the privileges of the Jew; so that "in every nation, he that feareth God and worketh righteousness is accepted of him."—Acts 10:35.

"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more" would "their fulness" have been?

Ans. As their "fall" to a level with all nations, and "the diminishing of them" to the remnant who believed, makes the gospel of Christ "the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek;" (1:16); it follows, that had the fulness of the Jews—the entire nation believed, the world would have been "much more" enriched: the gospel would have had more free course, under the auspices of a holy nation.

What reason does Paul give for presenting the argument in the 11th of Romans?

Ans. He presents that argument to the Gentiles, so that "if by any means" he might "provoke to emulation" those which were of his "flesh, and might save some of them." (v. 14.)

"If the casting away of them"—the bringing of them to a level with all nations—"be the reconciling of the world," what would "the receiving of them be?"

Ans. It would be "but life from the dead." (v. 15.)

Why would the receiving of that nation be but life from the dead?

Ans. Because "if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches" (v. 16); and therefore, as no unholy thing can pertain to that root, the nation of Israel can only be restored by the resurrection of all the pious dead.

What figure is used to illustrate the union of the pious Gentiles with the Jews of Abraham's faith?

Ans. Israel is compared to a good Olive Tree; the Jews are the natural branches; the unholy of the nation are branches broken off; and the believing Gentiles are called "a wild olive tree," "grafted in among them," that "with them partake of the root and fatness of the olive tree." Therefore Paul cautions us to "boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." (vs. 17, 18.)

Were the Jews—the natural branches—broken off, that the Gentiles "might be grafted in?"

Ans. They were not; for had every Jew believed, the Gentiles would still have come to their light, and kings to the brightness of their rising. But "because of unbelief they were broken off." (v. 20.)

What will prevent those who are grafted in from being also broken off?

Ans. They can only "stand by faith." It becomes them, therefore, to "be not high-minded, but to fear: for if God spared not the natural branches, take heed lest he also spare not thee." If thou continue not in the goodness of God, "thou also shalt be broken off." (vs. 20-22.)



May the unbelieving Jews, who are branches broken off, be grafted in again?

Ans. "They also, if they abide not in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these which be the natural branches, be grafted into their own olive tree?"—if they continue not in unbelief. (vs. 23, 24.)

Have we reason to believe that the great body of the Jews will believe and be grafted in again?

Ans. The Apostle gives us no such encouragement. He says, "I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." (v. 25.)

What is denoted by the coming in of the fulness of the Gentiles?

Ans. The coming in of the *Pleroma*, the full number of the Gentiles—every Gentile who will come in, becoming grafted into the good olive-tree, which will complete the **WHOLE HOUSE OF ISRAEL**: "And so all Israel will be saved"—all of every nation who continue not in unbelief. (v. 26.)

How will all Israel be saved?

Ans. "As it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." (vs. 26, 27.)

Where is this written?

Ans. In the prophecy of Isaiah, where we read, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put into thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." Isa. 59:20, 21.)

What does Ezekiel say of the restoration of the whole house of Israel?

Ans. He shows the restoration under the figure of the valley of dry bones, which "came together bone to his bone;" and "lo, the sinews and the flesh came up upon them, and the skin covered them above;" and "the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

What was the inspired interpretation of this vision, given to the prophet?

Ans. Then the Lord God said unto him, "Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." (vs. 11-14.)

How will the Lord, in the resurrection, turn away ungodliness from Jacob, and take away their sins?

Ans. Death hath "passed upon all men, because all have sinned." (Rom. 5:12.) It is sin that banished us from Eden; and that prevents the heirs of the kingdom from taking possession of the land of promise. But when the effects of sin are removed, there will be no more death; and thus the consequences of their sins, and of their transgressions, will be taken away from them. The sins of all who repent and become converted, will "be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken

by the mouth of all his holy prophets since the world began." Acts 3:19-21.

How are the Jews affected concerning the gospel?

Ans. "They (the unbelieving Jews) are enemies for your sakes," on account of the Gentiles; "but as touching the ELECTION, they are beloved for the fathers' sakes." Rom. 11:28.

Who are the ELECTION that are beloved for the fathers' sakes?

Ans. The "remnant according to the election of grace," (v. 5.) with all the chosen of God who are grafted into that olive-tree.

Why are they beloved for the fathers' sakes?

Ans. For the sake of the covenant made with Abraham, that he and his seed should be the heirs of the world: because "the gifts and calling of God are without repentance," (v. 29.) or change on the part of God, in whom "is no variableness, neither shadow of turning," (Isa. 1:17.) Therefore, if the Jews fail through unbelief of being heirs of the covenant with Abraham, the election are reserved for that purpose.

How are those, who "in times past have not believed God," enabled to "obtain mercy through their unbelief?"

Ans. Through the unbelief of the Jews Christ was crucified; and it is by the atonement made by his death that any obtain mercy. Had the Jews as a nation believed in him, Christ would by other means have made the necessary sacrifice; but as they rejected him, God saw fit to make their hatred and unbelief, the instrument of extending mercy to all. (v. 30.)

How may the Jews, who have not believed, obtain mercy through the mercy of the Gentiles?

Ans. As their unbelief was used as the instrumentality by which the atonement was made, they may also through the same mercy that is extended to the Gentiles, obtain mercy for themselves—"if they continue not in unbelief. For God hath concluded them all in unbelief, that he might have mercy upon all"—who believe. (vs. 31, 32.)

How was the Apostle overwhelmed in view of this?

Ans. He was ready to exclaim, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? for of him, and through him, and to him are all things: to whom be glory for ever." (vs. 33-36.)

What did the Apostle exhort the brethren to do in view of all that?

Ans. He exhorted them therefore to present their "bodies a living sacrifice, holy, acceptable unto God, which is" our "reasonable service;" and to be "not conformed to this world, but to be transformed by the renewing of" our mind, that we "may prove what is that good, and acceptable, and perfect will of God." (12:1, 2.)

Were the early Christians easily convinced that the privileges of the Abrahamic Covenant could be extended to the Gentiles?

Ans. They were not. To convince Peter, that "God is no respecter of persons," and that in every "nation he that feareth him is accepted with him," and grafted into the good olive tree, as "seed of Abraham," it became necessary to exhibit to him in vision a sheet let down from heaven, containing all manner of animals, with the admonition, that "What God hath cleansed, that call not thou common." (Acts 10:1-16.)

What was the import of this vision?

Ans. By it God showed Peter that he "should not call any man common or unclean." (v. 28.)

How did the other Apostles regard the preaching of Peter to the Gentiles?

Ans. When they heard of it, they "contended with him." But when Peter testified how "God gave them the like gift as he did unto" the believing Jews, they "glorified God, saying Then hath God also to the Gentiles granted repentance unto life." Acts 11:2, 17, 18.

To whom did the believers first preach when they were scattered abroad?

Ans. They at first "preached the word to none but unto Jews only." And when it was told that Grecians and others believed, it was considered so great a miracle, that Barnabas was sent from Jerusalem to Antioch, to see "the grace of God." (vs. 19-23.)

In view of all the Scriptural evidence, who must constitute the whole house of Israel?

Ans. It must consist of all the pious, from righteous Abel to the last soul that shall be converted, included in the "election of grace"—not only the living who will be changed at Christ's coming, but all the holy dead who sleep in the dust of the earth, who, at the last trump, will awake to everlasting life.

Does this view take away the promises from the Jews?

Ans. It does not; for all converted Jews, all who become of the faith of Abraham, participate in the fulfilment of all the promises [To be continued.]

### "The Hope Within the Veil."

Last week we referred to the change of views in the conductors of the "Hope Within the Veil," which we received as our paper was going to press. We now give a few extracts from the same. Those who are honest, are always prompt to retrace their steps when they see their error. And all who have the Christian spirit, will be as ready to receive again those who manifest sincere penitence. The following is signed "C. H. Pearson":—

About three weeks since, my mind was powerfully called to re-examine the arguments which proved that the Bridegroom came last fall. Prior to this doubts as to the correctness of this position frequently entered my mind, but regarding them in the light of temptations, they were banished with all possible haste. But at the time to which I allude, there was no such evading the convictions upon the point. They were strong and pungent, and so much like convictions of sin that I was obliged to look at them. At one time while our little sheet was being struck off the sound of the press distressed me both in body and in mind. The thought that we were sending forth error weighed like an incubus upon my heart. In addition to this my attention was arrested, by what appeared to me to be the moral of the parable of the Ten Virgins, as found in v. 13, "Watch THEREFORE, for ye know neither the day nor hour when the Son of man cometh." From this it seemed clear that the coming of the Bridegroom and of the Son of man, were one and the same. I was at length obliged to unburden my mind to others. I found that a number around me, in the office and out, were exercised similarly. The printer, W. H. Hyde, had been so strongly wrought upon, as to make it almost impossible for him to put in type any of the matter handed him for publication. We were brought to a solemn pause. One side of a No. of the paper had been struck off, but we could not consistently proceed with the work and they now lay dead in the office.

As I began to pray and search for light, it became clearer and clearer that we had been believing and promulgating an error. And my Bible seemed more precious to me than it had for months. At that time the Lord seemed peculiarly near to me. My whole soul was subdued. A tide of glowing love prevailed my entire being.—It seemed like the kindly return of spring to me; the fountains of tenderness which I so assiduously strove in my mistaken honesty to congeal, were unfettered, and I was melted down and humbled before God. But I began to look at the state of the flock,—torn and distracted, in the midst of the most dire confusion, **ANTI-CHRISTS** passing with fearful strides through the land, and the thought of that foul spirit as a fruit of the idea that the Bridegroom had come, caused despair to seize upon me. I had been honest in my views and thought they were truth, but



now found that I assisted in dealing out death to the household.

The Lord comforted me measurably, however, but I still thought that I never would advance a single opinion again upon the Bible. But the Lord will not permit me to be idle at this crisis. He has delivered me, thanks be to His name, and I must strive to undo, as much as in my power, the mischief this error is causing.

The following was under the editorial head:—

With deep humility and sorrow of soul I do this day acknowledge to my brethren and sisters that I have been wrong in some views which I have labored long and assiduously to disseminate. With fervent gratitude to my Heavenly Father I give Him all the glory of bringing me again to take his unfailing word for my guide. Without his special interposition I had been left to wander still farther in the labyrinth of spiritualism, and even perhaps deny my Lord, as many, many are doing, or carried away with "vain philosophy" and "cunning craftiness" of those who lie "in wait to deceive." Language is too poor, too weak, too meagre to express the tide of soul that would flow forth at this time. I must content myself with a few signals of thought, and pray my God to give you his Spirit that rolls away the mists of error, and majestically leadeth into all truth. If this Spirit of truth convinces you that you do wrong (as it did me) in retaining some points of faith yield to its blessed, gentle, and pure leadings. Be subdued and resigned to the will of God. Oppose not your prejudices, experience, or opinions to the plain teachings of the Word. Remember that the difficult Scriptures in which are "some things hard to be understood," which some "wrest to their own destruction," are to be understood only by comparing them with the plain scriptures. When we find that our views will not bear the test of the word of God, in the honesty and sincerity of the gospel of Christ, no matter how humiliating it may be, we are bound to confess the same to those who may have been influenced to receive them, or those who may have been injured by their currency. In the fear of God when we see that we have been wrong in one step, shall we not hasten to point it out, that those who may have wandered with us may with us retrace it?

In our desire to make it all plain, may we not in some cases have grasped at the drowning man's straws? Should we not have been more meek and patient—more childlike and submissive under the chastening hand of our Father? Should we not have been less self-sufficient and opinionated—less anxious to prove our infallibility in the past movements?

The following is also signed "C. H. P."

*How should we Treat the Erring?*

Our Savior says "Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man came to save that which is lost. How think ye? If a man have an hundred sheep and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains and seeketh that which is gone astray? and if so be that he find it, verily I say unto you, he rejoiceth more over that sheep than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish."

Dear Brethren, has this "scripture" which the Apostle tells us "is profitable for doctrine," &c., been heeded by us for a few months past? Have we, with hearts of love, sought such as we thought had strayed? Did we leave the ninety and nine and search earnestly and perseveringly upon the mountains for the poor wanderer? Or have we cried, "Beware of your sympathies" when a brother has erred, and thus cut him off from all means of recovery, thus despising "one of these little ones," thinking that it was the will of our Father that such should perish?

In Gal. 6: 1, we hear Paul speaking thus:—"Brethren, if [margin, although] a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness: considering thyself, lest thou also be tempted."

Has this inspired rule governed our conduct towards those who were overtaken in a fault? No, no! we have not as a people felt permitted to treat them so. We have hid our faces from them. No friendly hand has been extended to them—no sympathizing tear has been shed over them. Scarcely a voice among us, with gushing heart, has admonished the straying soul, inviting him back to wisdom's upward path.

But, say some, these scriptures do not belong to us; they are not suited to this hour—they were intended for the gospel day, and we are now in the "dispensation of the fulness of times." Waiving the question here arising about the time in which we live, we would ask if Paul's inspired declaration, that "ALL scripture is given by inspiration of God, and is profitable for doctrine, reproof, instruction in righteousness, that the man of God may be thoroughly furnished unto every good work," be not applicable to us? And setting all this aside, those who believe that the door is shut, also believe that we are in James' patient waiting time. What lesson then does this Apostle give us for this period? Listen: "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his ways shall save a soul from death, and hide a multitude of sins." Has not this been practically disregarded among us? When one of our number has even expressed a doubt respecting what we have considered "present truth," have we not looked upon such an one as drawing back to perdition, and for this reason, instead of endeavoring to "convert him," avoided and cut him off from all the aid of our prayers and counsel? It cannot be disputed that this course has been pursued in most cases. Have we not, dear brethren and sisters, some of us greatly erred in this respect? Have we not departed from the great rule of action—the Word? And may it not be that some "for whom Christ died," have (through our honest, but anti-scriptural course) stumbled in the way? O let us do to others as we would they should do to us. Let us do as Jesus would do—seek the lost sheep, and having found it, return rejoicing. C. H. P.

## Communications.

### "Thy Kingdom Come."

Every interest of the saint, together with his love for God's glory, are embraced in that prayer. How great the contrast of rosy hills, spicy plains, evergreen bowers, eternal youth, walking without weariness, and cutting the pure, cloudless atmosphere of the new earth with angel pinions! where the light of the moon will be equal to the present light of the sun, and the light of the sun be seven fold; where the loved ones of earth meet, never more to part, freed from temptation, care, labor, sickness, pain, and death: from war, strife, famine, pestilence, and the foreboding of ill! Roll on more swiftly, ye mighty orbs, whose revolutions measure out the time of Zion's warfare! Soon the great solar clock will strike the final hour! Its swelling peal, like the thunders of 6000 years gathered into one voice, shall be the answer to that prayer of the groaning creation! Then shall the wide expanse above be filled with Jehovah's chariot!—Then shall Omnipotence, crowned with countless suns, tread the starry pavement. The rising host, as they open their eyes on what "eye never before had seen, nor ear heard," and look back to "green turfy grave-yards," the ocean deep, or desert wild, exclaim, "O, death! where is thy sting? O, grave! where is thy victory?" Their eyes again converge to the radiating glory, and they sing in strains new to themselves, "Blessed be God, who giveth us the victory through our Lord Jesus Christ!"

Alas! the "dwellers on the earth" are left.—Their portion is where their treasure and hearts

were. The howling whirlwind mingles its voice with the universal earthquake: while "old ocean" boils, yawns, heaves, and swells, and roars, as if itself were drowning. Amid the dire confusion, the sinner is fleeing beneath the leaping mountains! Terrible doom! worse than to have borne his cross, and felt a world's scorn. Poor miser! The orphan's tears are turned to seas of liquid fire, and the widow's sighs to a hurricane, to fan the everlasting burning. Bold blasphemer! his scalding oaths roll back upon him like burning mountains. Miserable votary of pleasure! his garments are woven with scorpions. Vile hypocrite! he exchanges the songs of the sanctuary for the wailings of the lost; the prayers of mercy on others, for a drop of water for himself; and the profession of what he had not, for the punishment of what he had.

O, sinner! will you plunge into that infinite cataract of wrath, whose fearful roar is every moment thickening upon your ears?

O, ye saints of God! cry aloud to them, and spare not, whether they will hear or forbear. Say not "They will not believe." Paul did not say, "They believed; therefore we spake;" but, "We believe; therefore we speak." I. E. JONES.

### "Be Patient."

To "be patient," is good for us in our present position. I have to endure much of the scoffing of the wicked in our village. As I was in a store a few days since, the merchant, a candid man, inquired about our camp-meeting at Square Pond. I replied that we had a very good one. Was Mr. Miller there? Yes. Did he say anything about time? He spoke of its passing, &c. Here an old lady and the clerk, both church members, began to ridicule the doctrine, and denounce me, &c., because Mr. Miller's time had passed. I thought of the words, "be patient," and said nothing till the storm was over. The young man then wished to know our present position. I told him we were waiting. Waiting for what? For you and others, of like faith, to fulfil the Scriptures. What Scriptures? Ezek. 12:22, where they say, "The days are prolonged, and every vision faileth," the very thing which you two, professors of religion, and the others present, have been saying: you have been ridiculing Mr. Miller, because his time has passed. But has not his time passed?—look at '43. Yes: it was necessary a time should be expected, and pass, in order to give you an opportunity to say the vision had failed, and thus fulfil this Scripture. But, said he, I don't believe in time,—I can find no time in the Bible, nor can you. Do you believe Christ's first advent was foretold? O yes; that is in the Bible. Supposing he did not know in what part of it, I said, I will give you a new Bible if you will find it. He did not dare to look for it, for fear of being mistaken; but was very sure it was somewhere. I then felt it my duty to say, You are united with the wicked to oppose this doctrine, as much as Pilate and Herod were to crucify the Savior; and if there was an infidel present, he would unite with you. You who are so ignorant of the Bible, that you don't know where the death of Christ is predicted, would be likely to treat this question as you do. The wicked present are not on my side, but on yours, which is an evidence that I am in the right.

At this moment an infidel came in, and began to rail at "Millerism." See, said I, my remark, that if an infidel was present he would join you, has proved true; and here is a professed infidel. One of the professors replied, he was as willing an infidel should unite to put down error as any one. Yes, said the infidel, I joined the temperance society, and have been putting down error ever since. And taking a bottle from his pocket, he drank spirit before them all.

This scene gave me such a sense of the weakness and blindness of man, as I never had before. When we are attacked in this way, we had better endure with patience, and let them alone; but I



think this will do no harm. What we say will have but little effect on them.

Yours, &c. H. MUNGER.  
Chickopee (Mass.), Sept. 25th, 1845.

## The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, OCT. 8, 1845.

### "Hope Within the Veil."

Our readers, we presume, will all be interested in our extracts from the "Hope Within the Veil," on another page. We sympathize deeply with the trying position in which the conductors of that paper must find themselves at the present time. The consciousness of having been instrumental in promulgating error,—and error that has been deleterious in its effects—can be but painful. But we trust no one will harbor a thought at variance with the true spirit of charity, towards any who may have differed from us. "If he repent, forgive him," said the Savior. Where God forgives, let not man refuse to love.

We can easily conceive how our brethren were led, from one step to another, to the position in which they found themselves. The seventh month was a time of the most intense interest and expectation, for which many minds were not sufficient. The passing of the time left them disappointed, and they could see no reason why their expectations should not have been realized. As they walked and were sad, having trusted that they should have seen Jesus, they felt that there might have been a fulfilment of prophecy in a manner different from their expectations. It was also a time when many new messages were being sent from east to west, and from west to east; and those brethren being in a state of mind, fearful of rejecting any truth, were actually in danger of receiving error. We do not, therefore, deem it so strange, that many of these views should have been entertained; but we have ever felt, that all who were honest would come back upon tenable ground, and therefore we have not felt like replying to much that we have seen on that side of the question. Of the great body of those who have embraced the various new views, we have not doubted their sincerity: and we look with the greatest interest to see them again in the old paths, contending earnestly for the faith once delivered to the saints. We have never felt otherwise than kind towards them, although greatly pained; and in their return, we have no occasion to meet them otherwise than with warm hearts and open arms.

This movement has been a practical commentary on the evil of publishing erroneous views. Brethren often feel very hard towards us for rejecting fanciful speculations, that our reason teaches us are contrary to the Scripture; but this whole error has been the result of these same speculations. Error begins by little and little, progresses slowly at first; but one step being taken, the way is prepared for more rapid progress. Our brethren having embraced the view of the door closed, bridegroom come, within the veil, &c., we could not conceive why they must not now embrace the view, that the King of glory has come, and that there is to be no other coming, or else come back to our ground. To be consistent, they must have done one of these. And we rejoice that the good angel has prevailed, and is directing their feet again into the paths from which they have wandered. May God give each and all of them all the grace and wisdom they need in this trying moment.

We have felt from the first, the necessity of taking a bold and decided stand against those views; and although for a time we stood almost alone, we never doubted the correctness of our position. When some were one week favoring one side, and the next week

the other side, we felt that we could only pursue a straight-forward and decided course. We now rejoice that we were enabled so to do; but to God be all the glory. And we shall hereafter feel more the need of giving sound and wholesome food, of giving such meat as will strengthen and improve the soul, and which sickly and fanciful interpretations of Scripture can never do.

### The Faith once delivered to the Saints.

An important consideration in ascertaining the truth conveyed by any portion of the Scriptures, is the understanding which men had of the terms used in the various predictions, at the time those revelations were made. Our understanding of many passages in the Bible may be different from the view which others take of them; but if we can learn the use of such terms on the part of the prophets, who wrote the Scriptures as they were moved by the Holy Ghost, it will aid us materially in arriving at just conclusions ourselves. Where a dispute may arise respecting the meaning of any portion of the old Testament, we are to bring to bear upon it all the light which may be reflected from the New. And it may not be amiss to know how the New Testament was understood by those who sat under the teachings of the Apostles, who saw our Lord, and heard from him respecting those days; and also by those who were the immediate successors of the Apostles. It is always interesting to trace through the history of God's people the various theological views which prevail, or may have prevailed at any era of the church. Any dogma, however extensively it may be believed at the present, or may have been at any time, if it can be shown to be of modern origin, or to have had no existence in the purest and best ages of the church, the presumption is, that those who sat under the ministrations of the Apostles, received no such views from anything which they taught. Truths may have been perverted, or forgotten for a time; but they thus become none the less truths; and while we reject the perversions, we need not discard the original truth.

It is impossible to change the current views of a great people, and no traces be left of the time and manner of the change. Every new view is at first opposed by the majority; and if they are won over, there will remain a minority, who will oppose, and discuss, and resist what they believe to be a perversion of the truth. We thus find marked monuments of the origin and progress of the various errors and perversions, which have agitated the church since Christ's first advent; and where there are no such recorded monuments of the rise and introduction of any belief, and no evidence that the opposite of such view was ever the universal belief of the church, the inference is, that such view has been taught from the days of the Apostles.

Suppose we apply this rule to some of the errors of the present day. Thus ultra Universalism can only be traced back a few years to Dr. Murray; among the martyrs and reformers it is not to be found. It could, then, have been no part of the faith which was once delivered to the saints. The doctrine of the final restoration of the wicked is of an older date, but at no time do we find it the faith of the church, but of only a small minority in it; and its meager history can only be traced to the days of ORIGIN, beyond which no evidence of its existence can be found. Other forms of faith, and views of church polity, can only be traced back a short period to a George Fox, the two Browns, a John Wesley, or some other single individual, beyond which no trace of such peculiarity can be produced.

The history of Papacy shows us the origin and progress of auricular confessions, the sale of indulgences, the celibacy of the clergy, works of supererogation, the infallibility of the Pope, the doctrine of purgatory, the worshipping of images, praying to the saints, and

many other customs and errors, which form no part of the faith once delivered to the saints, and no record of which is found in any previous time. All such, therefore, not being found in the Scriptures, nor having been believed by the church, are evidently corruptions, which have been added to, or have superseded the truth; and are therefore not obligatory on us. But it does not consequently follow, that the truths which have been thus affected are any the less obligatory; they are as precious as ever; but the corruptions and additions are to be separated from them and dispensed with.

On the other hand, we are not to reject any doctrine because it was a received opinion during the dark ages of the church. It may be truth, or it may be error, and have been thus received. If it originated during the dark ages, it must be error. The Papists observed the first day of the week; but its observance did not originate with them; we find it observed all the way back to the times of the New Testament, with no period when it was not thus observed. It cannot, therefore, have been one of the additions by the Papal Beast, and is not to be rejected on account of their observance of it. The worship of God—the Father, Son, and Holy Ghost, the salvation of penitent believers, the mediatorial office of Christ, and many other articles of belief, have also always been the faith of the church from its commencement, and are not to be set down as Papal heresies. Thus with the doctrine of baptism: the Papists made it regeneration—a substitute for conversion,—a corruption of the doctrine. This addition to the meaning of the original rite should be set aside; but the ordinance should be retained with all its sacred import. The ordinance of the Lord's supper was also by the Papists a saving ordinance; and their votaries were taught to regard it as a vicarious sacrifice,—the identical body and blood of Christ slain anew, as an offering for sins, and producing a saving effect on the hearts of those who partake of the same. But its commemoration should be none the less regarded on account of this corruption: these corruptions should be set aside, and the original ordinance retained. The same with prayer: it always existed in the church; but the Papists commanded that supplications should be offered to created beings. While this should be condemned, the fervent prayers of the righteous man are none the less acceptable to God; nor is prayer less binding on the children of men. The works of supererogation which the Papists enjoined, render good works none the less an evidence of faith. And so of other doctrines which have been corrupted.

The doctrine of the Advent can suffer nothing when squared by this rule. It was taught by the Prophets, Apostles, and martyrs, as well as by the reformers; and history, instead of showing that it superseded an opposite belief, which had been universal, testifies, that in the best and purest ages of the church, it was the belief of all who were called orthodox; and was afterwards supplanted by the corruptions which crept into the church. The same principles of interpretation upon which it rests, were adopted by the ancient church: they, as well as ourselves, looked for the consummation in 6000 years from creation; and our opponents admit, that it is impossible to trace the origin of the universal custom, of considering a prophetic day as the symbol of a year. But how different is the result when the doctrine of a temporal millennium is tested by the same rule! It can be traced to the days of Daniel Whitby, and before him to several classes of fanatics, like the fifth monarchy men, &c., beyond which no trace of it is found.

\* \* We must apologize to some of our subscribers, for inadvertently mailing last week a few of our old papers, which had become mixed with that week's edition. Such mistakes, we trust, will not often happen in this office.



## The Doctrine of the Resurrection.

The discussion of this doctrine is fast calling forth the opinions of theologians. Many show that they are pleased with the views of Prof. Bush; and others express themselves most decidedly against them. The Congregational paper of Connecticut, the *Herald*, does not come out in advocacy of Prof. Bush's views, but by the manner it presents the question, it is evident that its editor is with the Professor, and will ultimately take a stand with him. While this will obtain favor with the new school party there, it strongly disaffects the old school party. At an ordination in one of the eastern counties a short time since, Dr. Hawes expressed himself most decidedly against the denial of the resurrection; and the candidate for orders would have been refused ordination, had he not, at a second interview, expressed himself more decidedly on that point than he had previously done. If the discussion of this question is continued, we see not but it must call out the churches to take sides, *pro* or *con.*, on this vital question.

There is one point, however, we wish to see met. We wish to have some of the theologians who believe in a literal resurrection, and in only a spiritual advent of Christ, reply to his argument on the new creation. We affirm that that argument cannot be consistently met, without resorting to his or our position.

The N. Y. *Tribune* says:—

"We have seen a letter from Rev. Dr. John Pye Smith, of England, the eminent (Orthodox) dissenting clergyman, speaking in high eulogy of Prof. Bush's work on the Resurrection, and saying that he had taught for years substantially the same doctrine. But does not even hint, in the remotest way, at any dangerous results as likely to grow out of the theory."

The Philadelphia *Christian Observer* says:—

"The work of Prof. B. we think has been prejudged—condemned without due examination, and without meeting the difficulties of the question—in most of the newspaper reviews that have appeared."

The editor of the *Tribune* states, that he has met with similar intimations from several quarters.

## "The True Sayings of God."

The angel closes up the fulfillments of his promise to John, to tell him the mystery of the woman, &c.—when he showed him a vision of the judgment of the great Harlot (Rev. 17)—by the assurance that "these are the true sayings of God." An explanation thus prefaced, "I will tell thee," and closing with, "these are the true sayings," &c., we can only regard as a plain, literal avowal of what should then transpire. This view is strengthened by the clearness of the enunciation of the effect to be produced—"The merchants of the earth shall weep and mourn over her," (18:11.) There is no need of spiritualizing here. And the reason given is: "For no man buyeth their merchandize any more." And lest any should attempt to spiritualize this, its nature is minutely presented: "The merchandize of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves [or *bodies*, as in the margin], and souls of men." Then, lest this should not include the whole, the angel adds, "And the fruits that thy soul lusted after have departed from thee, and all things which were dainty and goodly have departed from thee, and thou shalt find them no more at all." (vs. 12-14.)

The angel then brings to view the merchants who shall mourn because "so great riches is come to nought;" "the shipmasters, and all the company in ships, and sailors, and as many as trade by sea," who will also lament, casting "dust on their heads," "weeping and wailing," because of the desolation of

that in "which were made rich" all that had ships in the sea."

Thus, when the destruction of Babylon is symbolized by the casting of a great mill-stone into the sea, denoting that it shall be no more found, the angel adds: "And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more in thee; and no artificer, of whatever craft he be, shall be found any more in thee; and the sound of a mill-stone shall be no more heard in thee; and the light of a candle shall shine no more in thee; and the voice of the bridegroom and of the bride shall be heard no more in thee." (vs. 22, 23.) With such minuteness and clearness, who can doubt that this prediction is to be received in its literal sense! and how vain must be the effort to spiritualize it.

"For thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." (v. 14.) Here is farther evidence that the Babylon here destroyed is the dominion of Satan in the world—extending through all the forms of government which have been opposed to the advancement of pure and undefiled religion in the earth, and have slain the saints and prophets—beginning with old Babylon, from the time the confusion of tongues first originated the name of Babel, to the decem-regal form of the Roman empire—the toes of the image, upon which the stone cut out of the mountain will suddenly fall—each of which, in their turn, as they have had the supremacy, and swayed the destinies of the world, have been the Babylon of earth."

But great Babylon will be destroyed—will be utterly burned with fire, and then it will be said, "The Lord God Omnipotent reigneth."—Christ will then have taken the kingdom under the whole heaven.

## Universalism.

When we see millions of beings in a fallen state, we instinctively wish that all these might be saved; and did the Bible present evidence of such a position, we would rejoice in it. But, alas! the word of God has decided for ever the question, that those who continue finally impenitent, will never enter the mansions prepared for the righteous; and to hope against hope, or to desire what can never be, is not wise. Our sympathies prompt us to desire their escape from their awful doom; and did the Bible give us any such assurance, we might cherish the belief that the wicked would eventually escape eternal pain. But to the word and the testimony: if our belief is not in accordance with that, it will avail us nothing; though we may fondly cherish it, yet if God has not so willed, it will not allay a pang of the finally impenitent. We may picture out the horrors of the lost with all the vividness of poetic imagery, and ask ourselves, whether the God we worship is a Being so cruel, as thus to visit them in his wrath? and though some may feel tempted to withhold homage from such a Being, let us remember, that we poor finite beings are not competent to sit in judgment upon the wisdom or mercy of Him who made the heavens, and who holdeth the waters in the hollow of his hand. We also do well to remember, that our views of Him who doeth all things well, will not change His original purposes. The argument, that it would be derogatory to the character of God to doom the wicked to everlasting punishment, can be no more valid when applied to the duration of their punishment, than it would be if applied to the infliction of any evil in the present state. The providence of God has proved, that what he hath promised he will surely perform. He does inflict grievous punishments upon the children of men in this state; and reasoning from analogy, he may in the future. The whole question, then, rests upon the will of God; and no appeal to the sympathies of our nature will serve as any purpose.

## The Man of Sin.

A portion of the Judaizers contend that the Man of Sin is yet to arise, and flourish three and a half literal years. This is a tradition of the Papists. In Curn's "Familiar Instructions of the Catholic Church," we read:—

"A short time before the close of the world, Antichrist will make his appearance upon earth. He will be a man of the greatest wickedness, and will be supported by a numerous army of followers. He will perform false miracles, and will try to make himself pass for the true Messias, or Redeemer of the world.—Hence he will raise a more bloody persecution against the church of Christ than any which it has yet had to sustain, and many will yield under his persecution.—The Almighty, however, for the sake of his elect, will only suffer his reign to be of short duration." (p. 57.)

By this application, the Romanists attempt to evade the application of the Man of Sin to that power. At the New York Conference, a Presbyterian minister from New Jersey came in, and advocated the same theory as the above. Do our Judaizing friends know the paternity of that idea? Last December a man came into our office, impressed with the fear that he was this man of sin who was to arise, and that the devil had actually taken possession of him. We labored several days to undeceive him, and we believe successfully.

Not only this idea, but the whole of Judaism is of Romish origin. Says the same author:—

"We read in the Old Testament that the patriarch Enoch, and the prophet Elias, were taken from amongst men without dying. These will again appear upon earth, towards the end of the world, to preach to the Jews, who will be converted by them, and to oppose Antichrist, by whom they will ultimately be put to death. Then will Antichrist himself be immediately confounded by Jesus Christ, who will destroy him by the splendor of his presence."—(Ib.)

## A Sabbath School Tract!!!

Not long ago, a great many silly people had a notion that the end of the world was just at hand, and some were wicked enough to pretend to fix the day. We are sure that a very young Sunday-school child could have taught these foolish people better, for he could have told them what the Bible says, that "of that day and that hour knoweth no man."

And there is a good reason why our Heavenly Father should leave us in ignorance on this subject. If some unsteady boys were left by themselves in a field or a shop, and were told to keep close to their work, for the master-workman would come back when they did not expect him, and if he found them idle, he would severely punish them; would they not be likely to keep busy? But suppose he should tell them that he should look in upon them at just half past eleven, would they care much how they behaved till about that time?

Hear a true story. Sixty-four years ago, on the 19th of May last, there was such a remarkable darkness all over New England, that it was called the "dark day." The Legislature of Connecticut was sitting at Hartford, and when the darkness became so great that they could not see, people were filled with alarm, and many supposed the day of judgment had really come! Some weak member of the Legislature proposed to adjourn; but a wise man made the following short and sensible speech:—"I am against an adjournment. The day of judgment is either approaching or it is not. If it is not, there is no cause for an adjournment; if it is, I wish to be found doing my duty. I move, therefore, that candles may be brought."

I say he was a wise man;—for he was resolved to do the work before him while he had time. Whenever God should choose to stop the progress of time, it would be time enough to stop doing his duty. But so long as there was duty to be done, he was bound to do it.

The above is the copy of a tract published by the American Sunday School Union. It gives the fulfillment of one of the signs, on the appearance of which our Savior commanded us to know the end of the world was nigh at hand; yet it calls the belief of what the Savior commanded us then to know, a "silly notion!"

Although of that day and hour knoweth no man, yet "very young" children can teach the "foolish" writer



and publishers of the above, that in the very same connection, we are shown how we may know when it is "at the doors."

By the allusion to "unsteady boys," to show the effect of looking for Christ, on the conduct of men, the writer of the tract shows it would have such effect upon himself. If he is such an "unsteady boy," or if believing the Lord would come by a certain day, would cause him not to "care much how" he "behaved till about that time," he may rest assured that he needs converting.

By that very allusion, the writer shows his ignorance of what we do teach. Instead of teaching the Lord cannot come till a certain time, we taught that he might be expected by that time.

Finally: The remarks of Mr. Davenport, of Connecticut, that if the judgment had come, he wished to be found doing his duty, is the very sentiment for which we contend; and when the Master comes, those who are ready, whether on the house-top or in the field, will be accepted.

How pitiable it is that men, who show such ignorance of the context of the Scriptures from which they quote, and of the belief they oppose, should seek to poison the minds of "very young children" by such palpable ignorance, or such studied attempt at misrepresentation. And what shall we think of the intelligence or honesty of the managers of a Society, that puts forth an article like the above!

## Correspondence.

LETTER FROM BRO. S. CHAPMAN.

Dear Bro. Bliss:—I left Hartford May 19th, one week after the date of my last. I visited the churches at Warehouse Point, Enfield, Suffield, and Springfield, and found them steadfast in the faith, "not forsaking the assembling of themselves together . . . but exhorting one another . . . the more as they see the day approaching." I left Springfield May 23 for Utica. On my passage from Schenectady in the boat, to improve the passing time to advantage, I called for paper to write a letter to a friend in Michigan. While thus employed, a rude young man passed me several times, halting occasionally as if he would speak to me. At length he remarked: "I perceive, sir, that you are a Millerite." "How did you perceive it?" "By casting my eye hastily over what you have written." And he added, "I should like well, sir, to talk with you on that subject." I promised to gratify him if he would not interrupt me till I had completed my letter. He retired, and informed the passengers that he should soon hold a conversation with "that Millerite," and then took his friends on deck, where they doubtless passed the time agreeably, in anticipation of soon seeing the Millerite sharply rebuked for his delusion and folly. After completing my letter, I went on deck, and found my opponent and his company all ready. He was professedly a converted Jew, educated probably in his national language, then on his way to enter a theological institution, preparatory to the ministry. He at once commenced the discussion, by attempting to show from the Scriptures, that his countrymen, the Jews, as a nation, must be restored to their native land before the second appearing of Christ, or end of the world; and therefore the idea of the speedy coming of the Lord was, in his estimation, totally absurd. The young man was very fluent, and quoted the Old Testament Scriptures with rapidity and ease; and the multitude listened to his arguments with profound attention. After he had occupied a quarter of an hour, I asked of him the privilege of speaking five minutes, in reply to what he had said, and then he might proceed. The favor was granted, and I was enabled to show conclusively, from the same and other Scriptures, that the seed of Abraham, to whom those promises were made, could not be the natural Jews, but those only whose hearts had been circumcised; that, according to the Apostle, "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29, &c.) I then gave way for my opponent, but he declined, and said, "As the people seem so deeply interested in listening to your views, I had rather you would proceed." Accordingly I continued my address, having the undivided attention of the whole company for nearly two hours; after which I was enabled to distribute to good advantage a fine lot of Advent books. All this seemed entirely provi-

dential, and will, I humbly trust, be overruled for good, for which let the Lord be praised. In distributing the books, I gave to my opponent Bro. Litch's work on the return of the Jews; which he promised to read with care and attention. I said to him, "My brother, notwithstanding I claim to be a Jew (according to the Apostle's definition of the term), and through Christ an heir of the promise made to my father Abraham, yet, 'if ye abide not still in unbelief,' I have no objection to your being a fellow-heir with me to that inheritance, which, be it remembered, is an everlasting possession." On leaving the boat at Utica, it was truly affecting to part with some of the passengers, as they gave me the parting hand, and occasionally dropped the falling tear, which clearly manifested their conviction of the truth of the doctrine to which they had listened. They said, "We regret exceedingly that you must leave us, and that we can hear no more from you on this subject." They entreated me to pray for them, promised that they would carefully peruse the books I had given them, and faithfully treasure up the word to which they had listened during the afternoon. A Mr. Smith, of Clinton village, said, "Mister, I never before heard a lecture on this subject, but having been deeply interested this afternoon, I really wish you would visit our place, and talk to the people there as you have done in the boat."

I spent the night in Utica, and attended meeting in the morning with a little company of professed Adventists, who spiritualized the coming of the Lord. I said to one of them, that if I were to believe his doctrine, I should weep like Mary Magdalene, and like her say, "they have taken away my Lord, and I know not where they have laid him." In the morning, May 24th, I went to Clinton village, and called on Mr. Smith, who kindly passed through the place, and introduced me to several individuals; but to none excepting such as he conceived to be the most pious and devoted in the cause of Christ, just as if he knew the fact, that only such would readily receive the doctrine. Quite a number came together on the Sabbath, and listened with solemn attention to a lecture from Dan. 12th, and to another on Monday evening, from Matt. 24th, and to almost unceasing, and (I am happy to add) successful conversation till Tuesday morning, when I left for this place (five miles east of Norwich village), where I met a sister whose husband is an Universalist. After one day's conversation, their house was cheerfully opened to me in which to give a course of lectures. The neighbors turned out well, and a favorable impression was made. About fifteen souls, including my sister, came heartily into the Advent faith, and formed themselves into a band, solemnly covenanting to maintain meetings of worship by themselves until the Lord comes. I spent about two weeks in this neighborhood, during which I visited the brethren in the village, and gave them two or three lectures. In June I went to McDonough, where I found a few scattered brethren, who, not having heard anything on the Advent for several months, had almost given up their faith. A goodly number came to hear, and solemn attention was paid to the word. Our meetings were continued for nearly two weeks, during which the brethren became greatly revived, backsliders were reclaimed, and brought heartily into the faith, and an Advent church formed, numbering from 25 to 30 happy souls. I next went to German, ten miles distant, and spent three days. A few souls received the doctrine, and longed to hear more on the subject. Previous engagements compelled me to leave; but I gave them a library of books, and left, hoping soon to meet them in the kingdom. From thence I went to Lincklaen, (25 miles north), where I found a company of seventh day Baptists, who had withdrawn from the church, in consequence of its corruption. I remained with them about a week, during which they appeared exceedingly revived, and came heartily into the faith, and formed themselves into an Advent church, numbering about twenty-five. From L. I went to Fayetteville, (25 miles north), where I met an affectionate mother, 81 years of age, more than 150 miles from her home. She had waited there impatiently for nearly two months to see her son, and hear his doctrine. Her mind being sound, her heart tender, and her soul filled with the love of God, she received the doctrine in the love of it, "Looking up and lifting up her head, knowing that her redemption draweth nigh." In the same place I have a dear sister, and other relatives, who received the doctrine in like manner, and were astonished that they had never before understood the Scriptures relating to that subject. After spending a short time there, I visited my elder brother at Lenox, a man of strong mind, and prejudices proportionably strong. I apprehended that I should be able to make little or no impression upon his mind; but the Lord heard prayer, and gave power and edge to his word,

so that in three days, this beloved brother, now 60 years old, came heartily into the Advent faith as taught by us, and has gone to work in the cause with his pen, with the same zeal as he had in the cause of the poor slave for many years past. I gave only two lectures in that place, but talked much. The doctrine was well received by quite a number of the pious friends, who will, I trust, continue to comfort one another with the words of the Apostle till the Lord comes. I spent six weeks in that section. Lectured on the Sabbath in Fayetteville, Syracuse, Hartsville, Canastota, and New Boston; was with the church in Syracuse two Sabbaths; this is a consistent and happy people. Labored in most of these places, and also in Clockville, much of the time on week days and evenings to good advantage. I returned by way of Sineklaen, and spent a week with that devoted people, and left them happy in the Lord. Spent two weeks with the precious band at McDonough also, who meet often to comfort one another. The last week I was with them, besides their regular seasons of worship, on the Sabbath and on Wednesday. Thus they nearly all came together six evenings in the week for the same purpose, and it was manifest to all, that the Lord was with us of a truth. Returned to this place about two weeks since, and was happy in perceiving that the little church here had made advances in the divine life, and were steadfast in the faith. I intended to have left for Hartford in one week, but have been constantly employed in supplying calls for lectures. There is yet much more work before me to be accomplished than I anticipated when I arrived.

Yours, as ever, my brother,

In the blessed hope,

Norwich (N. Y.), Sept. 24, '45. S. CHAPMAN.

We are much obliged to our brother for the interest he has taken in the circulation of the "Herald;" and which is manifested by the names of new subscribers forwarded to us.

LETTER FROM BRO. I. R. GATES.

Dear Bro. Bliss:—When I arrived home from the Square Pond Camp-meeting, I intended to have given a general account of the meeting; but as others have done so, I will only express my gratitude to the good Lord for permitting us to meet and enjoy so refreshing a season. Bro. Morgan and myself remained over the Lord's day and spoke to the people. The rain prevented many from attending, but the Lord was with us. In the afternoon elder M. left for an appointment twelve miles distant, and I remained and spoke in the evening to an interesting congregation, when five came forward for prayer; two of whom were hopefully converted. Bro. M. Stoddard labors in that place a part of the time, and is highly esteemed.

Wales.—Here I stopped and spoke Monday evening to a large congregation of attentive hearers. My subject was the four captivities, and seven times of Lev. 26. Much interest was awakened, and I was urged to stay and labor a few evenings; but I could not, owing to other engagements.

Brimfield.—Here I spoke on Tuesday evening, to a delightful congregation of Christians. It was a soul-refreshing season; about thirty precious testimonies were given. All are united in loving and looking for the Lord's speedy coming.

Boston.—I arrived home and spoke on the Sabbath to a full house.

I. R. GATES.

P. S. Will J. B. Mitchell come through this section, and supply a few of the many calls? I. R. G.

LETTER FROM BRO. A. CLAPP.

Dear Bro. Bliss:—We have received a visit from Bro. Miller, whose coming to us has truly been refreshing. He is much revived, and is strong in the faith of soon seeing the Lord of glory, and encouraged to go forward in the strength of Israel's God. He believes that we are now in the waiting time, and have need of much patience, that we cast not away our confidence; for he that is to come will soon come, and will not tarry. He preached in this city several times, and drew good congregations. On Sunday he preached twice, and notwithstanding the wet weather in the evening, seven or eight hundred came out to hear him; but he being unable to preach a third time, they went away disappointed.

I went with him one day to the Newington Camp-meeting. He gave one lecture to a good congregation, and was listened to with interest. This meeting was orderly, and a profitable one to the saints. But they were troubled nights by the ungodly. The authorities interfered, and faithfully protected us. Bro. Miller attended the Camp-meeting at Square Pond. All present were glad to see and hear him. He was unusually interesting.

The preaching on the ground was good, profitable,



and instructive. God blessed the word to the quickening and strengthening of the saints, the reclaiming backsliders, and the conversion of a number of precious souls. The character of the meeting was very much like that glorious, memorable one at Chicopee in the fall of 1842.

The Advent bands in different places seem to be coming together on higher and better ground. I do most ardently pray that this may be the case everywhere, from Maine to Illinois; and may all throw away every false impression, visions, struggles, and groans, and stand upon the word of God. If we have divisions among us, Paul says we are carnal: let us, therefore, keep the unity of the spirit in the bonds of peace, and press forward, for the crown of glory, which is just ahead.

I hope the "Herald" will be amply sustained. Let each subscriber make an effort to obtain one more.—The paper must not go down; we need it very much. The cause of God demands that we have just such a paper.

AARON CLAPP.

Hartford (Ct.), Sept. 23d, 1845.

#### LETTER FROM BRO. L. ARMSTRONG.

Dear Bro. Himes:—The brethren in this city feel an interest in the "Herald;" they consider that its columns send forth light, which comforts and strengthens the people of God. We trust you will avoid, as much as you can, (consistent with duty,) all controversies, which too frequently "gender strifes." Many of our dear brethren, in various parts of the country, have not the privilege of hearing the gospel of the kingdom preached, but are readers of the "Herald;" therefore may the Lord enable you to feed such with the "sincere milk of the word."

I am sorry to see so many of the dear brethren led away by fanciful interpretations of Scripture, instituting new ordinances and tests. I trust the Lord will show them their error, that all who are looking for the speedy coming of the Lord, may be found once more of one mind when the Nobleman shall return. How can the saints of God help rejoicing in view of the glorious promises soon to be realized? What a glorious, animating thought to those who mourn the loss of friends, who have fallen asleep, together with the little ones now in the land of the enemy, that the morning of the resurrection is about to dawn upon them, ushering both them and us into a glorious immortality! O what an expansive subject is this hope of the child of God! it is a subject on which we are never weary in contemplating. May the Lord soon comfort Zion, and make her waste places like the garden of the Lord, wherein shall be found joy, and gladness, and thanksgiving, and the voice of melody.

LUZERNE ARMSTRONG.

Detroit (Mich.), Sept. 17th, 1845.

#### LETTER FROM BRN. START AND MANSFIELD.

Dear Bro. Himes:—We have just returned from the meeting at Frankfort, and were happy to meet the saints as they came from the different places, full of faith and the Holy Ghost. The meeting was highly interesting and beneficial. It may be interesting for us to state that the brethren in the vicinity of our labors have with few exceptions rejected the theories of the Bridegroom having come, &c., as doctrines without foundation in Scripture, and of very injurious tendency. We wish you to state, for the information of those who are anxious to know, the result of the action commenced against us last fall at Frankfort. The Attorney entered a *nolle prosequi*, and we were discharged without trial. Not one of the persons who commenced the prosecution wishing to appear against us.

Yours in the faith,

WILDER B. START,

DANIEL R. MANSFIELD.

Camden (Me.), Sept. 25, 1845.

#### LETTER FROM BRO. E. L. CLARK.

Dear Bro. Himes:—I have never been more sensible of that blessed assurance, that "all things work together for good to those that love God," than at present. Notwithstanding our repeated disappointments, and peculiar trials; notwithstanding the industrious, yet unchristian and unmanly course of those who have lifted up their heel against us, the cause of God is triumphantly onward. Truth is mighty, and will prevail. Prejudice, preconceived opinions, and sectarianism will yield to truth and love. Let us unflinchingly maintain the blessed, glorious hope, for the defence of which so many have already gained the martyr's

crown, for He that is to come will come, and will not tarry. The saints in this place are truly rejoicing in hope, patient in tribulation, continuing instant in prayer, distributing to the necessity of the saints, given to hospitality, endeavoring to keep the unity of the spirit in the bond of peace, and are striving to maintain a constant preparation to meet their Lord.

Through the mercy of God, we have been preserved from that spirit which has torn asunder, and caused such unhappy divisions amongst the dear saints in other places. We are rejoiced that many are returning to the flock, to watch and labor for its growth in grace, and in the knowledge of our Lord and Savior Jesus Christ. Our earnest prayer to God is, that he would bless the labors of such in winning others to the truth as it is in Jesus.

Yours, in daily expectation of beholding the King of kings.

E. L. CLARK.

Troy (Vt.), Sept., 1845.

#### Items.

**Heathen Subscribers.**—A Sandwich Island paper says that for a whole year it had but one delinquent subscriber.

**Sudden Death.**—Mr. William Gridley, of the late and well known firm of Gridley and Blake, who was at Hingham on a visit, dropped down in the street in a fit of apoplexy, on Saturday afternoon, while walking with a member of his family, and died instantly. Mr. Gridley was 60 years of age, and belonged to this city.

The residence of Mrs. M. B. Bratton, of Bath Co., Va., was set on fire by mice gnawing lucifer matches in a bureau, and burnt.

John Nelson, of Sandusky, O., on his way north with his wife and children, to visit his relations at the East, jumped overboard from a steamboat on Lake Erie, and was drowned.

A fire in East Boston on the 14th ult., was the work of a boy 7 years of age.

It is rumored that the inhabitants of Oregon are about forming an independent government.

Mr. Thomas Faunce, and another man, name unknown, were severely injured on Monday by the falling of a building on which they were employed, at Alger's Foundry, South Boston. Mr. Faunce had several of his ribs broken, and lies in a critical situation. Several persons at work on the building, escaped with slight bruises, in a most wonderful manner.

The General Association of Congregational Ministers of Massachusetts throughout the State, observed Sept. 25th as a day of humiliation, fasting, and prayer, "in view of the suspension of Divine influence, now so general."

**The Mormon War.**—An extra from the Illinois State Register, dated Sunday, Sept. 21st, states that the rout of the anti-Mormons by Sheriff Backenstos and his posse, was complete; and that the rencontre of the 17th, described in the Sheriff's proclamation published by us, struck such terror to the hearts of the mob supporters in all the surrounding country, that the people all fled from Carthage, Augusta, and other anti-Mormon towns, and carried their families into the counties of Adams, Marquette, Schuyler, and McDonough, and were beating up for volunteers in those countries, to recruit their forces, with which to renew the war. It was believed that having so disgraced themselves by the incendiary mode in which they carried on the war, their success would not be very great.

Before this news reached Springfield, Gov. Ford had issued a call for five hundred men to quell the disturbances.

No letters have been received at Springfield from any of the Mormon party since the commencement of the troubles, except one from a very obscure man in Nauvoo, and another from McDonough County, and no newspapers. It was rumored that the mails were stopped, and there was a story afloat that one mail carrier had been murdered. No messenger had arrived at the Capital from all that section of country until the 21st, when a committee arrived from Mt. Sterling.—N. Y. Jour. of Com.

An extra from the Illinois State Register gives further intelligence of the Mormon war. It states that the adverse parties met near Carthage, and that a fight ensued, in which eighteen anti-Mormons and three Mormons were killed. A large number of the former were taken prisoners. The Governor has issued a proclamation, calling out the militia to quell the disturbance.

#### Foreign News.

The steamer *Cambria* arrived on Thursday evening, bringing dates to the 19th ult.

Queen Victoria has returned from her Continental tour. She called on Louis Philippe on her return.

An explosion took place on the morning of the 17th, in the laboratory department of the Royal Arsenal at Woolwich, by which five men and two boys instantly lost their lives. They were employed in breaking up rockets, in a building called the breaking-up shed, and it is supposed that in consequence of some friction the whole mass was ignited. The building was immediately on fire, but it was soon extinguished. The loss, with the exception of human life, was not great.

**Fifty Houses Burnt near Exeter.**—A terrific conflagration occurred at the market-town of Morton-hampstead, Devonshire, levelling in its progress no fewer than fifty dwelling-houses, besides consuming a vast amount of property.

**Destructive Fire in London.**—A dreadful fire occurred at London on the 16th ult. It broke out upon the premises of Sir Charles Price & Co., oil and color merchants, William-street, Blackfriars. The premises were of immense extent, spreading from William-street to the water-side. The warehouse was full of oil, and other inflammable matters, and so rapid was the devouring element, that it was with difficulty many who were in the warehouse escaped.

The potatoe disease has attacked that esculent as extensively in Europe this season, as it did in America last. The crop has been all but destroyed, and causes much apprehension.

**Spain.**—On the evening of the 5th, a number of persons attempted to create an insurrection in Madrid. Incited by persons of importance, about three hundred of the lower classes assembled, armed with sticks and guns, and after a time commenced an attack on the barrack del Posito, where is lodged the regiment of Navarre. Some of the officers and men had previously been gained over, but the regiment remained true, and on the word of command, poured a murderous fire on the assailants. An officer was killed, and several persons were wounded.

**Switzerland.**—Letters from this country dwell much upon the agitated state of the country, but give no details worth repeating. The people of Berne are much excited; and it is believed that when the harvest shall have been got in, all Switzerland will be again in a state of convulsion. At present the people are too much occupied to make war upon each other, but the disposition is not wanting.

The brave Circassians have again been measuring lances with their old enemies, the Russians. A battle in their mountain fastnesses has taken place, where both sides fought with indomitable courage. The slaughter was terrific, and terminated without much advantage on either side; for the hardy mountaineers fought until their ammunition was exhausted, and the Russians were afraid of following up the pursuit.—These brave fellows prefer the independence of the grave to the grinding tyranny of the Czar. Their patriotism is a sad cut to the Emperor's vanity: as his will is law, it must gall his pride that he is unable to make them feel it.

Prince Wornzoff had resolved to adopt a new kind of warfare—that of burning the forests which serve as a shelter to the Circassians, and for this purpose upwards of fifty wagons, laden with turpentine, rosin, and other inflammable matters, had left Taganrog for Stavropol.

**Greece.**—Accounts from Athens to the 30th of August state that the Coletti Administration and its partisans appeared determined to overthrow the constitution, and make no longer a mystery of their intention. Several persons known for their constitutional opinions, and amongst others, General Calergi, the hero of the last revolution, Colonels Spiro, Milo, and Searvelhi, and Major Rotidos, had been placed on the half-pay list and ordered out of the capital. M. Metaxa had refused to accept the embassy to Constantinople, and declared on the 29th, in the Chamber, that he had resigned his seat in the Cabinet on account of the incompatibility of his principles with those professed by some of its members.

**Islands of the Archipelago.**—The disorganized state of the Greek affairs on shore, has extended itself to the high sea, and the small islands of the Archipelago are infested with piratical craft of every size and description. The Greek government has sent out two cutters, to look after the pirates. The Austrian war-steamer *Volcano*, and French war-steamer *Rubis* are also on the look-out.



### Liars.

"All liars shall have their part in the lake that burneth with fire and brimstone."—THE SAVIOR.

The Psalmist said in his haste, "All men are liars;" but it can be deliberately said, that many men are.

The following precious specimen of lying we copy from the Philadelphia "Ledger" of Sept. 19th, published by Swain, Abell & Simmons. It is needless to say, that every statement in the article is false. That no man ever paid a cent for admission to the great tent, the thousands who have visited it know. And the thousands of publications circulated gratuitously, is a living comment on the other charge.

The writer of this was either grossly ignorant, or abominably wicked, if not both. If he was ignorant of the falsity of his accusations, he shows that he is himself just such a man as he supposes Mr. Miller to be; and he censures him for what he would have done under the same circumstances. If he deliberately uttered those wicked lies, he still judged out of his own heart. We give the article for the benefit of those who may wish to see how badly men can lie when they set out. The writer should read Mrs. Opie on Lying.

**THE DELUSION OF MILLERISM—THE "END" NOT YET.**—The apology of Father Miller for the delusions into which he led his followers has been published. This miserable delusion is arrested for a time, and the poor fanatics whose lives have been rendered wretched by it for months, and almost for years past, are now recovering their common sense. Most of these will avoid a second trap of the same kind; for, like the fox who lost his tail in a trap, they have got wisdom by experience. But, like the same fox, who thought that tails were superfluous, and advised his vulpine brethren to cut theirs off, some of those escaped fanatics may wish to plunge others into the same delusion. Misery loves company, and some men, mortified by the consciousness of having been dupes, are desirous of duping others, for the purpose of showing that they are not greater fools than their neighbors. Then if these stupid predictions about a second advent be renewed by the Millerite impostors, new dupes may appear, for "a' the fools are na dead yet." Therefore we advise all to look out, to watch and pray, for no one knows when—the impostor and false prophet will come with a new lie.

But we would especially ask all in danger of being duped, and among these may be found many who rely securely on their own self-possession, and then lose it in the hour of need, to reflect upon the motives which always actuate impostors who spread delusions of this kind. We have heard various tales about the sincerity and disinterestedness of "Father Miller;" about his having no other property than a small farm; about his having spent much of his income in prosecuting his researches; about his receiving no compensation for his preaching, "an' a' that an' a' that." But we never believed any of these tales. On the contrary, we have always believed that he was an artful, interested, money-hunting impostor, who filled his pockets from the fanaticism created by his preaching. We have learned, that in most or all of the camp meetings held by the Millerites, money was paid for admission to the tent, to hear the preaching. At the great meeting in New Jersey about three years since, no one could enter the tent without paying 12 1-2 cents; and a "levy" per head from the thousands present must have produced a pretty sum beyond the expenses. Eight thousand admissions would produce a thousand dollars, and many eight thousands have been paid for the privilege of hearing Father Miller. And we have heard a rumor of his having received at one time, from one of his agents two thousand dollars, and divers pretty sums from others at other times. Of course we cannot vouch for these rumors. But are they improbable? Most men are paid, and very properly, for preaching and lecturing; for all men must live, and by their money or talents, and Father Miller has a natural and legal right to carry his gifts to market. Therefore the wrong is not in receiving money for preaching, for that is legitimate, but in creating a religious excitement for gain, and then pretending to disinterestedness. Then as preaching for money is common, and usually right, the rumor of Miller's preaching for money would be probable under ordinary circumstances; and as he would reap a rich harvest if all his followers paid a trifle, and as he preached what naturally produced excitement, we believe that money was his object, and that he filled his pockets from the delusions which he propagated.

But besides Miller, we had Himes, the publisher of the "Midnight Cry." What was his object? Was he too disinterested? Did he spread the awful tidings for the benevolent purpose of saving sinners? Did he utter his "midnight cry" like any philanthropist, "free gratis for nothing?" Like any other owl or wolf, from animal instinct? Or like any other impostor, for profit? He printed not, published not for nothing! The "Midnight Cry" was the organ of the party, and organs cost money, and must bring it. He printed and advertised for the Millerites, and was paid and expected to be paid like "any other Christian." Whether he and Miller divided the spoil, or whether each took his chance, one with admission fees, and the other with the sale of "Midnight Cries," we believe that both were a couple of artful, cunning, interested, dollar-hunting impostors, endeavoring to bewilder the brains of the weak for the purpose of reaching their pockets. We never yet knew a religious imposture that was not prompted by gain, nor a prophet that did not seek money, or something worse. Mathias turned prophet to gratify his avarice and other vices, and Joe Smith did the same for money, power, and the devil knows what; and we have yet no reason for supposing that Miller and Himes were any better than the rest of their trade.

Immediately following the above article, was the following spicy gem of poetry, the advice in which we shall follow:—

#### SPEAK IT BOLDLY.

Be thou like the first apostles—

Be thou like the heroic Paul;

If a free thought seeks expression,

Speak it boldly! speak it all!

Face thine enemies—accusers,

Scorn the prison, rack, or rod!

And if thou hast truth to utter,

Speak! and leave the rest to God.

#### Question.

"Do we find in the 7th year of Artaxerxes' reign, in 7th of Ezra, that the streets and walls of Jerusalem were built?"

H. HARRIMAN.

#### ANSWER.

Daniel was not told that the 70 weeks were to be dated from the building of the streets and walls; but "from the going forth of the decree" to do the same. This it is evident Ezra understood was embraced in the decree of the 7th chapter of that book; for in his prayer (Ezra 9:9) he says that God "hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem."

It seems, therefore, that Ezra understood that decree as the one that was to restore and re-build Jerusalem, and the one from which to date. The other questions are all answered in the above.

**TO CORRESPONDENTS.**—The texts referred to in Matthew, Mark, Luke, and Revelation, to which Bro. Getchell refers, that speak of the falling stars, are evidently synonymous. Rev. 6:14, 2 Pet. 3:10, Heb. 12:26, &c., are also synonymous. But we make a distinction between the shaking of the heavens and the shaking of the power of the heavens. The last we understand to refer to the sign of the falling of the stars, as though the power of the heavens had been shaken, like the shaking of a fig-tree, to cause its fruit to fall. The former we refer to the change in the physical structure of the earth, and these lower heavens. We have no additional arguments on these points than those already advanced.

**CORRECTION.**—A mistake occurred in the music published in No. 7 of this volume. On the first page of music, *lower* brace, last measure in the treble, the minim on A, answering to the word "throne," should be placed and sung on G, underneath. In the bass, the minim on B, answering to the same word, should be placed and sung on C, above.

The meetings in this city on the Sabbath are, for a few weeks, held at 339 Washington-street, up stairs.

### Transmission of Money.

A few days since we received the following:—

Hickory Corners (N. Y.), Sept. 22d, '45.

J. V. Himes, Editor: Sir,—Mrs. P. Alvord has deposited in this office 99 cents, in payment of the "Advent Herald and Morning Watch."

(Signed) D. POMEROY, P.M.

On the receipt of the above, we presented it to the Post-office here for payment. We were there informed that it was informal, and that the department would not allow the payment of it, unless it was in the manner following, viz.:—

Hickory Corners (N. Y.), Sept. 22d, '45.

Received of the Mrs. P. Alvord ninety-nine cents for her subscription to the "Advent Herald and Morning Watch," to be paid to J. V. Himes, Publisher, \$ .99 cts.

(To be signed by the P. M.)

This last receipt the P. M. should sign and direct it to us, marked on the outside "Post Office business." On the receipt of it here, the P. M. would pay us 98 cents on it.

The above notice we received from the P. M. cost us ten cents postage; so that had the P. M. here paid it, we should have received but 88 cents for the dollar due us.

Therefore, those wishing to send us one dollar in this way, should hand to their P. M. one dollar and two cents; then their P. M. should send a receipt as above for one dollar and one cent, marked "Post-office business," so that it would come to us free; and then the P. M. here would pay us one dollar. The transmission of money in this way costs two cents on each dollar sent.

But the better way is to enclose the money in a letter, pay the postage on it, and send it to our address.

We give the above for the benefit of the one who deposited the above dollar, who will see that we have the receipt; and for any others interested.

**NOTICE.**—There will be a meeting of Adventists at Lincolnville, Me., Oct. 10th, to continue over the Sabbath. Brethren are invited. It will be in the free meeting-house at the corner. Bro. Thomas Smith is expected. W. B. START, D. R. MANSFIELD.

**NOTICE.**—A Conference will be held at Brewer, near Bangor, Me., to commence the 15th of October, and continue over the Sabbath. L. OSLER.

**NOTICE.**—A Conference will be held at Rye, N. H., commencing Thursday evening, Oct. 23d, and continue over the Sabbath. In behalf of the brethren, CARR LEAVITT.

### Letters and Receipts for Herald and Watch,

TO OCTOBER 4.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

A. Williams, 243; M. Wheeler, 243; J. M. Carpenter, 243—each 50 cts. O. Phillips, v 10; Elder White, 235; E. P. Richardson, v 10; S. Bradford, v 10; F. Drew, v 10; L. Chandler, v 10; M. Bradford, v 10; E. Stretson, v 10; J. F. Harden, v 11; J. H. Greenwood, v 11; S. M. Smoot, 233; N. Cass, 222; O. Hitchcock, 230; Miss H. P. Buttrick, 249; S. March, 243; E. Ballance, 243; P. P. Learned, 243; W. Tebo, 230; S. White, 243; Mrs. C. Stowe, 236; Rev. G. C. Baker, 218; D. Goodenough, v 10; J. Bliss, 272; G. Priest, v 10; J. D. Wheeler, v 10; M. Clark, 256; H. Harden, 222; N. Howe, 217; T. Woodward, v 10; C. Moulton, 256; H. Green, v 10; H. H. Dickinson, 214; A. Scripture, v 9; S. Titus, v 8; M. D. Richardson, v 10; Susan Fansworth, v 10; R. A. Hatton, 256; B. Dargin, 256; Mrs. M. Whitney, v 10; Rev. R. V. Lyon, 256; W. H. Fernald, 251; E. L. Andrews, 241; Wm. Simpson, 261; O. E. Noble, v 10; L. Wade, 243; J. Fairbank, v 10; C. Champlain, 256; V. Blake, v 10; Miss Rhodes, v 10; A. C. Blackington, 251; Miss L. Johnson, 256—each \$1. S. March, 256; A. C. Willey, 211; Houghton & Peabody, 282; L. D. Burdick, 282; N. Thompson, 282; S. Roggles, 236; B. F. Gilbert, 269; Dea. J. Chamberlain, v 9; E. Patch, v 9; J. Wilson, jr., v 9; P. Dwelley, 279; S. Armstrong, 217; H. W. Hooper, 218; D. Churchill, 282; C. G. Willey, v 11—each \$2. J. Badlee, 265; A. F. Hawkins, 332—each \$1 50. L. Foster, v 10—\$5 20. A. Earl, 237—\$4. W. A. Moore, 230—80 cts.

J. Kendigs (paper paid to 204—will continue it); L. Kimball (books sent); H. H. Gross; J. D. Johnson; I. Fancher; J. Moffatt; J. Babman (the paper has been regularly mailed).



# THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!

VOL. X. NO. 10.

Boston and New York, Wednesday, Oct. 15, 1845.

WHOLE NO. 232.

## THE HERALD AND WATCH

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### Worthy the Lamb.

Glory to God on high!

Let heaven and earth reply,

"Praise ye his name!"

Angels, his love adore,

Who all our sorrows bore;

Saints, sing for evermore,

"Worthy the Lamb!"

Ye, who surround the throne,

Cheerfully join in one,

Praising his name;

Ye, who have felt his blood

Sealing your peace with God,

Sound through the earth abroad

"Worthy the Lamb!"

Join all the ransomed race,

Our Lord and God to bless:

Praise ye his name.

In him we will rejoice,

Making a cheerful noise,

Shouting with heart and voice,

"Worthy the Lamb!"

Soon must we change our place,

Yet will we never cease

Praising his name:

Still we will tribute bring:

Hail him our gracious King;

And through all ages sing,

"Worthy the Lamb!"

### The Abrahamic Covenant.

(Concluded.)

#### SECTION VI.—The Inheritance Eternal.

How may it be proved that the carnal Jews will not have a dispensation after the coming of Christ?

Ans. Such a dispensation is disproved by the testimony of Christ. He assures us that "The children of this world marry and are given in marriage: but they which shall be accounted worthy to obtain that world—the age to come—and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal to the angels, and are the children of God, being the children of the resurrection." Luke 20:34-36. He also assures us that "in the end of this world, the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. And then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:37-43. As this is an immortal state, none but the children of the resurrection can attain unto it.

What evidence is there that they will not be restored as a nation before the Lord comes?

Ans. The promises that refer to Israel's restoration speak of a time when their sun shall no more

go down,—when the earth shall be full of the knowledge of the Lord,—when they shall possess the land for ever,—when they shall be no more plucked up,—when the Lord shall be their everlasting light,—when violence shall no more be heard in their land, or wasting and destruction within their borders,—when their gates shall be open continually, and their land shall no more be ravage them of men. As it is to be an eternal state, it can only be a restoration of those who attain unto the first resurrection, at Christ's coming.

What farther evidence is there that it is an eternal state?

Ans. Paul assures us that when "the Lord himself shall descend from heaven . . . the dead in Christ shall rise first: then we who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thes. 4:16, 17; 1 Cor. 15:51, 52. As all the righteous dead are then raised, and the righteous living changed; it follows that probation will then cease.

What was the opinion of the disciples respecting the righteous who should be alive at the Lord's coming?

Ans. They supposed that such would never die. When the Savior reproved Peter for asking what John should do, by saying to him, "If I will that he tarry till I come, what is that to thee?"—[he did not say that he should thus tarry]—the "saying went abroad among the brethren, that that disciple should never die."

What does Isaiah say of the eternity of that state?

Ans. "Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens, God himself that formed the earth, and made it, he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord and there is none else." Isa. 45:17, 18. "Be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence and infant of days," &c. Isa. 65:18-20. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Isa. 66:22.

What does Isaiah say of the glory of that state?

Ans. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be thine everlasting light, and thy God thy glory; thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one—[we are only a little one in this age—] shall become a thicket—[by the resurrection from the dead of the multitude like the sand on the seashore—], and a

small one a strong nation: I the Lord will hasten it in his time." Isa. 60:18-22.

What is the testimony of Jeremiah?

Ans. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; (which my covenant they broke, although I was an husband unto them, saith the Lord;) but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and I will write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them even to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name; if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." Jer. 31:31-37.

What is the testimony of Ezekiel?

Ans. "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt: and they shall dwell therein, even they and their children, and their children's children, for ever—for parents, children, and children's children, will alike be raised from the dead, so that men will thus be multiplied upon the land, when their graves are opened and the whole house of Israel come up out of their graves, see verses 11-14—; and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them: it shall be an everlasting covenant with them: and I will place and multiply them—[by the resurrection of the whole house of Israel—], and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them—[Rev. 21:3, shows that this is the new earth—]; yea, I will be their God, and they shall be my people. And the heathen—[See Rev. 20:5, 8, and 22:15—] shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." Ezek. 37:25-28.

What is the testimony of Joel?

Ans. "But Judah shall dwell for ever, and Jerusalem from generation to generation,"—a Hebrewism expressing eternal duration. Joel. 3:20.

Of Amos?

Ans. "And I will bring the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord God." Amos 9:14, 15.

What does the Psalmist say of the eternity of the inheritance of the righteous?

Ans. "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." "The Lord knoweth the days of the upright: and



their inheritance shall be for ever." "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." "Depart from evil, and do good; and dwell for evermore." "The righteous shall inherit the land, and dwell therein for ever." Psa. 37:11, 18, 22, 27, 29.

What says Daniel?

Ans. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Dan. 12:3.

Who will be the King of this restored Israel?

Ans. The Lord Jesus Christ, who will sit on the throne of David for ever. Luke says: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Luke 1:32, 33. And Paul says: "To the Son he saith, Thy throne, O God, is for ever and ever" Heb. 1:8.

What does Christ say of himself?

Ans. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev. 1:8.

How is he, then, the Son of David?

Ans. He "was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John 1:14. And his mother, as well as his reputed father, were of the house and lineage of David.

When will the restoration of this Israel take place?

Ans. "In the dispensation of the fulness of times," when he shall "gather together in one all things in Christ, both which are in heaven, and which are on earth" (Eph. 1:10); when he shall "gather together in one the children of God that were scattered abroad." John 11:52.

What does James say of this restoration?

Ans. He says that Simeon (or Simon Peter—Macknight) hath declared, how God at the first did visit the Gentiles, to take out of them a people to his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will set it up Acts 15:14-16.

What reason does he give for this re-establishment of David's kingdom?

Ans. "That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (v. 17.) Thus the prospect of the re-establishment of David's kingdom, is the motive under the gospel dispensation to induce men to seek after the Lord. And Amos shows that in that day, God will destroy all the sinners among his people. (9:10.)

What will be the condition of this earth at the restoration of Israel?

Ans. It will then be regenerated—the curse will be removed; and all things will be created anew; "the tabernacle of God" will be "with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain: for the former things are passed away. Rev. 21:3, 4.

Are there indications of the nearness of this restoration?

Ans. The signs of the times, the chronology of the prophetic periods, and the fulfilment of prophecy, admonish us that that day is just upon us, and is to be continually expected.

Have you any evidence, that in the restoration of Israel, you will have a portion there?

May God grant that you and I may be numbered with the Israel of God.

Scriptures apparently contradictory, reconciled with the New Testament doctrine of Israel's Restoration.

How may the 40th to the 48th chapters of Eze-

kiel's prophecy be reconciled with the supposition, that there is to be no return of the carnal Jews?

Ans. That is all one, and evidently a conditional prophecy. The prophet was set upon a high mountain in the land of Israel, and shown what was "as the frame of a city." He was commanded to hear and see all that was shown him, that he might declare it to the house of Israel. Then he saw and measured the various gates, walls, porches, thresholds, chambers, posts, windows, courts, tables, hooks, steps, &c., as described in the 40th and 41st chapters. Afterwards, 43:2-8, he beheld, and "the glory of the God of Israel came from the east," and "came into the house by the way of the gate whose prospect is towards the east," and "filled the house." "And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings in their high places."—The remaining chapters go on to speak of the law of the house, the ordinances of the altar, the duties of the priests and people, the division of the land, &c., which they were to observe if they should comply with the conditions, so that the Lord could fulfil this vision; and the consummation of which would be, that "the name of the city from that day shall be THE LORD IS THERE." All this the prophet was commanded to offer, saying, "to the rebellious house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you for all your abominations." And they were to receive it upon these conditions: "Now, let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them FOR EVER. Thou, son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And IF they be ashamed of all that they have done, show to them the form of the house and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof . . . and all the laws thereof, and write it in their sight that they may keep the whole form thereof and do them" Ezek. 43:6-11.

Thus this seems to have been a prophecy in reference to their restoration from Babylon, at the end of the 70 years' captivity,—it being given in the twenty-fifth year of that seventy years' captivity,—if they would comply with the required conditions. But the Jews did not comply: they did not put away their gross sins and abominations, and were not ashamed of their iniquities and all that they had done; so that if Ezekiel showed them the form of the house, they did not re-build the temple after the pattern. And, thus continuing in their sins, the glory of the Lord, THE HOLY SHEKINAH, never dwelt in the second temple as it did in the first; and none of these promises were fulfilled to them, as they would have been had they complied with the conditions. And it being a conditional prophecy, it cannot contradict the positive declarations of the Apostle.

How can the planting, building, &c., in Isa. 65: 17, 25, be reconciled with its being an eternal state?

Ans. We find by the 18th verse of that chapter, that this is to be in the new earth; and as Peter in his 2d Epistle, 3:13, shows that the fulfilment of this promise is to be looked for after the conflagration,—it follows that, whatever may be conveyed under the Hebrew idiom there employed, it can only have respect to the eternal state.

How may Jeremiah 3d chapter be reconciled?

Ans. We find by the 17th verse, that "at that time they shall call Jerusalem THE THRONE OF THE LORD." But we find by Rev. 22:3, that it is in the NEW JERUSALEM that the throne of God is to be; and therefore it can only have respect to a restoration to the New Earth, wherein dwell the righteous.

How may the 31st of Jeremiah be reconciled?

Ans. By vs. 15-17 we learn, that the children that were slain in Ramah by Herod (Matt. 2:17,

18), are then to be restored. Consequently, it can only transpire at the resurrection at the last day.

How is the 37th of Ezekiel to be reconciled?

Ans. The vision of the valley of dry bones is expressly interpreted by the Lord to denote the taking out of the graves the whole house of Israel. And by vs. 25-27, we not only learn it is to be an eternal state, but the Tabernacle of God is then to be with them. But in Rev. 21:3, we find that it is in the new earth that the Tabernacle of God will be with men; and consequently, this state must synchronize with that.

## Correspondence.

LETTER FROM BRO. WM. MILLER.

Zech. 4:6-10: "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

Dear Bro. Bliss:—Will some of our Judaizing brethren tell us how any stones can be added to the building, of which Christ laid the foundation, and is builded by the Spirit, after the cap, or head-stone is brought in, when he shall descend from heaven with a shout (1 Thess. 4:16), and "finish it"? Can carnal Jews and heathen be converted and placed in the same, after the head-stone is brought in, and the building is finished at the second coming of Jesus Christ?

Now let them read Acts 3:19-24: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days." How can they restore the unrepenting and unconverted Jew, or heathen, after Christ comes, whom the heavens must receive until the times of restitution of all things, spoken by the mouth of all the holy prophets since the world began?—after every soul is cut off, or destroyed from among the people, who will not hear Christ,—when he shall come to be admired in all them that believe? 2 Thess. 1: 7-10: "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." Can Judaizers reconcile these texts with their views, in a plain and simple manner, and agree without comparing notes, or views?

I have just returned from my tour in Connecticut, where I have visited four places. I saw and



conversed with many from different parts in the State. In Hartford, I found a lovely band of believers in the Second Advent, well united, and stable in the truth, increasing in the faith, and active. I was with them four or five days. I attended the Newington Camp-meeting one day, saw nor heard anything but what was conducted with perfect propriety by the worshippers. I remained and formed new acquaintances with many of the lecturers, which gave me much assurance, that the Spirit of God had been and was among them. I think that meeting will tell of good done to precious souls.

I next attended a camp-meeting at Square Pond, about twenty-two miles from Hartford. I here met many of my former associates in the gospel, and many brethren and sisters whom I had never before seen. The meeting was one of the best I ever attended. Souls were converted, backsliders were reclaimed, saints were strengthened, and brotherly love abounded. The meeting continued until Saturday; when I went to Middletown, Conn., and spent the Sabbath. Here, as in Hartford, I found a band of intelligent, good, and faithful souls, looking for the blessed Redeemer. I found two or three valuable brethren had been staggered a little by the seventh month movement. But they were so well beloved by the band in general, and enjoying so much of the spirit of Christ themselves, that there will be no division, and I believe the enemy will get no advantage over them. "Have fervent charity among yourselves," is good "rock salt" in churches, and will preserve the body.

I think the Second Advent churches are rising in every place where I am acquainted. Their union, piety, and faith are on a perceptible increase; and although they are a tried people, they are not forsaken. God is with them, and will be to the end. We have passed the last trial. Now for the Bridegroom! Let patience have its perfect work, and we shall be there. We have been too impatient to see the exact and definite time. Perhaps we are selfish in this thing; we may think if we could know the exact time, we should be more apt to be ready; but I think the only safe ground for us is to be ready now; for we do know it is near, even at the door. "Yet a little while, and he that shall come will come and will not tarry."

I expect to see one more general waking up among Advent believers. There must be another trembling time among the wicked. They cannot rest, "for there is no rest to the wicked, saith my God." They have flattered themselves that "Millerism" is dead, and that they will now enjoy peace of mind, and go on in their former speculations and flattering theories. But they are deceived. The cause was tried and humbled, that it may be known as of God. It is rising, and will make hypocrites tremble in Zion. One hundred thousand prayers daily ascending from this country alone, will soon reach the throne of God, and he will avengé his elect speedily. Come, Lord Jesus, O, come quickly! Love to all. I remain, as ever, yours,

WM. MILLER.

Low Hampton (N. Y.), Oct. 1st, 1845.

#### LETTER FROM BRO. C. O. TAYLOR.

Bro. Himes:—Our faith is still firmly fixed on the promise made to the fathers; and we are daily looking for that blessed hope, and for the fulfilment of his never-failing word, that Abraham and his seed (Christ and his saints) shall be the heir of the world. Like the saints who died in the faith once delivered to them, we are looking for a better country, that is, an heavenly;—for a new heavens and a new earth, where Christ shall reign on the throne of his father David. We have none of those divisions among us that so distract the harmony of the brethren at the south, and other parts; but are of one heart, and one mind, living by faith, rejoicing in hope of the glory of God, and expecting that our suffering time will very soon be over, and that we shall ere long be at home in our Father's kingdom. Oh, glorious thought! "How sweet to reflect on those joys that await us." Bro. Hutchinson has been here since you left, and broke to us the word,

which from him is always good and in season. We expect him again three weeks from next Sabbath. Bro. Adrian has been here since the camp-meeting; he is much beloved by us all, being an instrument in the hands of God of first preaching the glad tidings of the kingdom at hand in these parts. We expect him again next Lord's day. Bro. Dudley is not idle, but is preaching the gospel in its purity and power, and with good effect, giving light and food to many in different parts, who get nothing from the nominal shepherds but a spurious gospel, philosophy, and intellectuality, which are usurping the seat of faith.

The influence of the Camp-meeting is still felt; not only settling and grounding the brethren in the truth, but it was a means of removing much prejudice from the minds of many. Although some have fallen off since last fall, others, by reading Advent publications, &c., have embraced all the truths we advocate, and now vindicate them.

Religion and revivals among the different denominations in Champlain, and places adjoining, are at a dead stand; and the wicked are, in consequence, waxing worse and worse. The cry comes up from them, "our leanness, our coldness," and the reason is demanded, which, to an Advent mind, is obvious,—light has come into the world, and they reject it. Our King is soon coming, and they do not believe it. Jesus our Savior, eldest brother, friend, our hope, and our all, is soon to take to himself great power, and reign for ever over all the earth, and his professed followers are perfectly indifferent to the subject. Alas! brother, that such should be the state of things when the Judge standeth at the door. "What manner of persons ought we to be!" I think any one who watches the signs of the times, observes the state of Papacy in the old world, in Germany, France, and other places, which is being "consumed with the spirit of his mouth," (the gospel,)—the signs in the heaven and on earth—the distress of nations with perplexity—and the present Laodicean state of the church, cannot fail to see in them the fulfilment of prophecy, and that the third woe is about to be pronounced upon the guilty world. But the saints can lift up their heads and rejoice, knowing their redemption draweth nigh.

The brethren here are looking forward to the camp-meeting which is to be held at Addison, with great interest; and are anxious to hold one somewhere on the Lake, that they may meet with other brethren of like precious faith. I hope you will see to that (should time continue), as it is a good means of strengthening each other's faith, and confirming our hopes on the way to the promised land.

Yours, waiting for the Lord,

CHARLES O. TAYLOR.

Rouse's Point (N. Y.), Aug. 24th, 1845.

#### LETTER FROM BRO. J. D. JOHNSON.

Bro. Bliss:—It is good news to me to find that some of our brethren, who have been shutting up the kingdom of heaven against men, are beginning to see that the Lord's arm is not shortened that he cannot save; nor his ear heavy that he cannot hear; but that it is our iniquities that separate us from God. I hope we shall all so preach and act. It is no part of our duty to preach a door shut or almost shut, or to dwell upon the idea, that the great work is done for the world; but rather let us inquire "Lord, what wilt thou have me to do?" And the answer seems to be, "Go out into the highways and hedges and compel them to come in, for my house shall be filled;" and "As ye go, preach, saying, The kingdom of heaven is at hand," and that "God now commandeth all men everywhere to repent," and embrace the gospel of the kingdom. I rejoice to hear of conversions in different places; the Lord is still "long-suffering, not willing that any should perish." Are we to live godly in this present world, as well as to look for that blessed hope? Then we must be long-suffering; and while he causes the sun to shine on the evil and on the good, how can we "be the children of our Father which is in heaven," without his spirit? Mat

5:43-48. I have no fears in praying for my enemies, as long as the just and unjust are mingled together, and God sends his rain upon them. Many want to keep up with the Lord, who are actually going before, or from him. O, my brethren, let us remember what the Savior said, "He that heareth these sayings of mine and doeth them not, I will liken him unto a man that built his house upon the sand, and the rain descended, the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it." No small thing; but so great, that none can fully estimate the loss. "These sayings," in the sermon on the mount, contained in the 5th, 6th, and 7th chaps. of Matthew, the conclusion of which I have just quoted, I hope we shall all well ponder, and act in accordance therewith. Yours in hope of the glory of God,

JONAS D. JOHNSON.

P.S. I think the cause here and elsewhere is rising. May the Lord increase our faith to work while the day lasts.

J. D. J.

Worcester (Mass.), Sept. 30th, 1845.

#### LETTER FROM BRO. SMITH AND BUTT.

Dear Bro. Bliss:—In pursuance of a motion passed 28th inst. by the Association of Advent brethren meeting in this place; who, owing to the character of the present teaching at the Second Advent Tabernacle, have felt it their duty to disapprove said teaching, by absenting themselves from it, and uniting together in the order of the gospel. I send you the following Resolutions for publication.

1st. *Resolved*, That we consider the doctrine of the door's being shut—the gospel dispensation closed, with the inferences drawn from these supposed truths, together with the excesses which some professing to be believers in Christ's speedy coming, have run into, to be unscriptural, and consequently dangerous in their tendency.

2d. *Resolved*, That whereas our brethren of the Albany Conference have publicly shown their disapprobation of these doctrines and practices, that we approve of their proceedings, and tender our co-operation with them in opposing these errors, and in holding up the glorious truth of the Lord's near coming.

On motion, the Secretary was instructed to send a copy of these resolutions to the "Advent Herald and Morning Watch" for publication.

(Signed on behalf of the Association)

JOHN SMITH, President.

JOHN Y. BUTT, Sec'y.

Cincinnati (O.), Sept. 30th, 1845.

#### LETTER FROM BRO. W. H. FERNALD.

Dear Bro. Himes:—I feel very thankful to you for sending me your paper, which has fed my soul with the bread of life. The article headed "The Abrahamic Covenant" is excellent and timely; as also were the remarks of Bro. Litch on the return of the Jews, in a recent number. These will accomplish a great amount of good; if not to others, they will to those who are looking for the Lord. Whilst I am reading such articles as I have referred to, I wish the whole world would read, examine, and weigh the evidences presented; it seems to me if they would do so, that they would be converted from the error of their way. What is there to hinder any one from seeing "That thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem?" and that "he that believeth and is baptized shall be saved, and he that believeth not shall be damned?" Yours, &c.

WM. H. FERNALD.

Hallowell (Me.), Sept. 29th, 1845.

#### LETTER FROM BRO. G. C. BAKER.

Dear Bro.:—The truths related to, and connected with, the second coming of Christ, have comforted me exceedingly. Those who cherish this hope of seeing Christ as he is, and sharing with him his glory, can bear disappointment; for



their "hope maketh not ashamed, because the love of God is shed abroad in their hearts." I am the only one in this place who is interested in this truth. There is a church at Cuyahoga Rapids, seven miles from this place, with whom I meet occasionally, and we have good seasons.

The signs are truly ominous: we have had them in the heavens above, and now we are having them in the earth beneath:

"Signs there's no mistaking  
Proclaim Messiah near."

The drought here for the last six months has been severe. Crops of all kinds have been cut off on the Western Reserve. It has been a time of trial with me, but my consolation is, that our High Priest knows how to adapt his grace to our wants. The word of God yields me a rich repast, and furnishes me with light amidst the surrounding darkness. Brethren, let us endure hardness as good soldiers of Jesus Christ, in these last hours of trial. The Lord make us to increase and abound in love one toward another, that we may be found of Him in peace, without spot and blameless, coming behind in no gift, waiting for the coming of the Lord.

Yours in love, GEO. C. BAKER.

Garrettsville (Portage Co., O.), Sept. 18th, '45.

#### LETTER FROM BRO. R. R. WATKINS.

Dear Bro. Himes:—The brethren here resumed public worship last Lord's day, at the armory of the Baltimore City Guards, where the Conference was held. Bro. J. B. Mitchell preached, and I believe will officiate every Lord's day until we obtain a minister. Between sixty and eighty persons were present, many of whom were strangers. They paid the utmost attention, manifesting a desire to know and embrace the truth. The inquiry for the last two months relative to our present position, place of worship, &c., has been a general one. And I have no doubt, should time continue, that great good will yet be effected in Baltimore. My faith, dear brother, remains unshaken concerning the speedy advent of our blessed Lord. Events are daily occurring, which loudly proclaim the speedy winding up of all worldly affairs; and to-day I feel like continuing in the faith, grounded and settled, not to be moved away from the hope of the gospel, having the confidence that it is the power of God unto salvation to every one that believeth.

I remain yours, R. R. WATKINS.

Baltimore (Md.), Sept. 20th, 1845.

CHINA, N. Y.—Bro. O. Hitchcock writes:—"The present appears to be a time of great trial with many. I feel that we should be in constant readiness to be called upon to render an account of our stewardship; and that we should not dishonor our Savior by unbelief, and in being conforming to the things of this world; but that we should live as pilgrims and strangers. I hope there will not be so many of the Adventists fall in the wilderness by their unbelief, as there were of the children of Israel in going to the promised land. If we are destined to see greater darkness than we have yet seen, let us be careful and not cast away our confidence in the blessed hope, and so become ensnared by the wiles of the devil. Yours in haste,

ORANGE HITCHCOCK.

ALBANY, Sept. 23.—Bro. I. Adrian writes:—"I have spent five or six days in this city. A new aspect of things is presenting itself; health and vigor are becoming manifest not only here, but north, where they have maintained a steady course amidst the moral (or animal) tornadoes that have of late swept over the land."

NEW BRITAIN, Oct. 2.—Bro. C. L. Baldwin writes:—"I notice in my communication in the 'Herald' of Oct. 1st several errors, one or two of which affect the sense of the article somewhat. In the third paragraph from top of page 59, I am made to say, 'neither running into the well on one side.' It should be, 'neither running against

the wall on one side." Again, I am made to say, 'I will give you the views advocated among us half a year since.' It should be, 'I will give you the views advocated among us a short time since.' The Albany and Boston Conferences, to which the 'views' relate, had not been held but about four months when my communication was written.—Please correct, and oblige, &c.

It is very important that those who write for the press, should write with the utmost distinctness, or words like "wall" may be printed "well," &c. Where mistakes like these occur in our own writings, we never correct them, unless it is something very gross; for not one in fifty ever supplies the corrections when made.—Ed.

## The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, OCT. 15, 1845.

### The First General Council held by the Apostles and Elders.

The first General Christian Council, of which we have any account, was convened at Jerusalem about A. D. 51. The necessity for this Conference of the early Christians was owing to a question of JUDAISM, in all ages a prolific source of erroneous teachings. Acts 15:1—"And certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." The consequences of the attempt by these Judaizing teachers, to graft upon the faith of the early Christians rites that were abolished, as is usually the case, resulted in dissensions among the brethren. 2d verse—"When, therefore, Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the apostles and elders, about this question." They accordingly went up, were brought on their way by the church, passed through Phenice and Samaria, declaring the conversion of the Gentiles, and causing great joy among the brethren. They arrived at Jerusalem, were received by the church, and the apostles, and elders, and declared to them the things God had done by them. "But there rose up certain of the sect of the Pharisees, which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses."

To decide this question, it was found necessary to convene a general Council; "and the apostles and elders came together to consider of this matter." The Judaizers came with them, supposing, no doubt, that they should be able to convince all of the correctness of their position. "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe. And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now, therefore, why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of our Lord Jesus Christ we shall be saved even as they." Peter had before been convinced, and confessed that "Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him," when he saw, on his visit to Cornelius, how "the Holy Ghost fell on all them which heard the word." (10:34-45.)

When Peter had finished his argument, "then all the multitude kept silence, and gave audience to Bar-

nabas and Paul." Their remarks are not given in full, but from Paul's arguments in his epistles, they must have gone against those who would have given a preference to the rites of Moses, "declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon [i. e. Simeon Peter, or Simon Peter, who had just spoken—See Macknight on 2 Pet. 1:1] hath declared how God at the first did visit the Gentiles, [when Peter went to the house of Cornelius, in A. D. 41, just ten years previously,] to take out of them a people for his name. And to this agree the words of the prophets; as it is written, [in Amos 9: 11-15,] After this I will return, and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble them not, which from among the Gentiles are turned to God: but that we write unto them that they abstain from pollutions of idols, and fornication, and things strangled, and blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day."

By referring to the prophecy which James here quotes (Amos 9:10-15), we find that God has declared that all the sinners of his people shall die by the sword, which say the evil shall not overtake them. And in that day the Lord will raise up the tabernacle of David that is fallen, and close up the breaches thereof, as in the days of old, that they may possess the remnant of the heathen. When those days come, saith the Lord, "the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord my God."

Macknight's translation of James' remarks is this. And the words of the prophets harmonize with this: "After this, I will return, and will re-build the tabernacle of David which is fallen down; yes, I will re-build its ruins, and set it upright again: that the remnant of men may seek the Lord, even all the heathen upon whom my name is called, says the Lord," "who does all these things known to him from the beginning."

What is the Tabernacle of David which is fallen down? It cannot be the tabernacle in the wilderness; for that was built before David was born. It cannot be the Temple; for that was not erected until after his death. It must, therefore, have respect to the government of Israel, which is to be re-erected. This had been promised to be continued in the family of David. Psalms 89:20-29: "I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven."



The son of David, in whom the government of Israel is to be perpetuated, must be the Lord Jesus Christ. Said the angel to Mary (Luke 1:32, 33)—“He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”

The re-establishment of this kingdom under the reign of Christ must have respect to the final gathering of all the saints; and this is the conclusion to which the Apostles seem to have come. The question was by them effectually settled; and the fate of the Judaizing teachers, for James thus takes from them their strongest passage in the Old Testament. The members of the Council seem to have all found themselves where Peter did himself at the house of Cornelius, where he perceived of a truth that God is no respecter of persons. They therefore wrote letters to the whole church after this manner:—Acts 15:23-29: “The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul: men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well.”

### An Inquiry.

A brother wishes to inquire, at what point of time the prophecy of Ezekiel, concerning a city described in the last of his book, has its fulfilment? If you decide before or after the Advent its fulfilment, he then desires that, as “rough places” are easily made “smooth,” and “crooked” things “straight” by you, you will just draw enough from your capital of harmony, to reconcile the idea of its being before the Advent with the celestial glory, and king honoring its temple—(Ezek. 43:1-6)—the king “for ever,” (v. 7); also with its name, “The Lord is there,” from that day.” If after the Advent, its marriages and rituals with what the New Testament says about marriages in the world to come, and the “bondage yoke” of Jewish ceremonies. A dissertation on this matter, besides pleasing the aforesaid brother, may prove beneficial to many others looking for a speedy redemption, who have not been able to see the consistency of that book.

A. P. GOODENOUGH.

ANSWER.  
“We regard the last chapters of Ezekiel, commencing with the 40th, as one prophecy, that was to be fulfilled conditionally, upon their compliance with the prescribed terms. Had they have complied, we suppose it would have been fulfilled on their restoration from the Babylonian captivity. As the terms were not complied with, we see no evidence that it will ever be fulfilled.”

Our brother will find our views more fully respecting this passage, under the head of “The Abrahamic Covenant,” near the close of that article, in another part of this paper.

“We wish those who return our papers, will be particular and forward their Post-office address. We have received some without this necessary notification, and we are consequently obliged to mail again to the individuals returning them.”

“The meetings in this city on the Sabbath are for a few weeks, held at 339 Washington-street, up stairs. State of Tabernacle affairs next week.”

### The Gospel Standard Again!

Bro. Himes:—The subscribers of the “Herald” (late of the “Watch,”) in this place have had forwarded to them the “Gospel Standard.” After receiving a few Nos., we have received a *dun* for one dollar for the paper in advance—a paper we have never ordered, and for which we have no occasion.—We know of no “standard” in the “Gospel,” by which men should have forced upon them, and the pay forced from them, for what they do not want; and as the agent of that paper seems more anxious to secure the dollar than we are to receive his paper, will you request him to discontinue his bundle! This will save our P. M. the trouble of notifying him, and will save him any postage on papers returned; which, although he can send to others, he gives notice he will not take from the Post-office when returned.

We are unanimous here in the position of the Albany Conference, and approve of the course of the “Advent Herald.”

P. P. LEARNED.

Norfolk (Va.), Sept., 10th, 1845.

P.S. My name is incorrectly written on your books “P. G. Larned,” and the “Gospel Standard” has copied your mistake in the name!!! Do the conductors of that paper have access to your books?

P. P. L.

We suppose they must have had. The “Standard” explains their obtaining the names of our subscribers in this way:—

“I availed myself of the published names of their paying subscribers in the different volumes of that paper. And being enabled to affix to some considerable extent, the places of residence of many of them, through the aid which was rendered me by one who had been in their employ in the mailing department.”

Ay! As we supposed! “By the aid of one who was in our mailing department!” Yes, we supposed it would finally come out. It so happens, however, that if it was by his aid, it was by aid rendered while in our employ; for our subscribers were supplied with the “Standard” two weeks before that one left this office (six weeks since, when he entered their employ. We may yet have occasion to make known why he left our office.) Bro. Learned has been a subscriber to the “Herald” but twelve weeks; his name appeared in our last paper for the first time, so that it could have been obtained in no other way than by being copied from our books, as it is proved to have been, by an error in his name being also copied! We know not that we have lost a single subscriber by these means. Nevertheless, these who would surreptitiously obtain another’s subscription list, by tampering with one in his employ, would resort to any underhanded procedure. It is as criminal thus to tamper, as to commit the act itself. And one who would thus prove unfaithful to his employer, is not to be trusted in any case.

Just mark how these admissions of the “Standard” have been wormed out. At first it was, “Are they not aware a list was furnished Bro. Hawley by Bro. Bliss?” And next, “Our habits of observation, in retaining the files of papers having the names of members of Conferences,” &c. But now, it comes out, that it was by the aid of one in our employ!! We shall not be surprised if—But we will not anticipate.

AN ILLUSTRATION.—At an evening meeting at the Tabernacle last spring, a Judaizer, who had been an Adventist, to show the strength of his new position, related, that when hard pushed at the south, while an Adventist, on one occasion, by a Judaizer, he was obliged to evade the point by equivocating. The inference he drew from it was, that all Adventists must equivocate to sustain their position. The result was, however, not what he expected; for all present saw that he had insulted them by judging them by himself, and intimating, that because he had no more principle than to equivocate, that therefore they would resort to the same expedient. They also inferred, that if he would equivocate while looking for the immediate coming of the Lord, it was not at all surprising that he had relinquished that idea. They were also led to ask the question, if his word was entitled to so little consideration while an Adventist, what dependence could now be placed in his assertions? P.

### Editorial Correspondence.

#### Visit to Maine.

RICHMOND CON. AND DEER HILL CAMP-MEETING.

According to appointment, the Conference at Richmond commenced on Wednesday, September 24th. The lecturers present were Bro. Himes, Hale, Osler, Pearson and Hall, whose names are well known to our readers; and we are happy to add to these, the name of Brother Thomas Smith, formerly of the M. E. Church, and that of Brother Hermon Stinson, formerly of the F. W. Baptist Church, both of whom have recently consecrated themselves to the work among the Adventists. And those who know them best, can understand better than we can express, how worthy they are of the right hand of fellowship, and how much we have reason to be gratified in these trying times by such an addition to our fellow-laborers in the gospel. The meetings during the Conference were well attended; and our brethren were much united—abounding in love to God and his truth—and their interest and zeal in his service were evidently increased. God was present by his Spirit, and many hearts were deeply impressed by the truth spoken; so much so, that there appeared to be an entire revolution effected in a considerable portion of the community in our favor. The brethren and friends would hardly consent to have the meeting closed without encouragement that another should be held there, if time permit, as soon as may be practicable. A wide door is opened in Richmond and vicinity, for the promulgation of the truth. O, that it may be faithfully improved.

On Saturday evening during the Conference, at the request of some of the brethren at Litchfield, we held a meeting at their school-house, where Brother Himes preached to a good congregation. Many brethren here have taken the strongest ground on the closing of the door of mercy at the last seventh month; but there seems to be a general doubt among them, of the correctness of that opinion; and while some of them have given it up for a better position, others talk of giving it up for that which is worse. May the Lord guide them by his counsel.

Having closed our labors at Richmond, we left for China, in company with Brother Pullen, on whose land the camp-meeting was to be held, where we arrived on Monday about noon. The location for the meeting was very convenient and very pleasant—the preparations were nearly completed—and the services commenced in the evening, in a large board tent, capable of accommodating three hundred persons. The accommodations in this tent were so ample, there were but three tents on the ground. Our brethren and friends generally in the country around, and others from a great distance, came to this meeting with a keen relish for the word of God, having been deprived of the privilege of hearing from any one on the Advent doctrine for a great while, or satiated even the weariness with the strange notions and “doubtful disputation” which have been so prevalent among the Adventists of Maine, for some time past; and though they expressed the highest gratitude for the privilege, we regret that they were so much annoyed by the bleating of “goats,” or the grunting and squealing of “swine” who had “returned to wallowing in the mire.” A few poor unhappy beings, actuated by the pure “dog-in-the-manger” principle, who had for years made themselves a nuisance to the whole community, had proclaimed that they would break up this meeting; and we doubt if the devil ever helped his servants more effectually in the same way before, though as usual, it turned against his cause in the end. These persons are of that class of come-outers who are under the dispensation of “Ishmael,”—their “hand against every man’s,”—they are also spiritualists of the rankest form; and we are told, practice the large-



est of that kind of "gospel liberty" which consists in outraging all the decencies and proprieties of social life, and in abolishing all the commands of the decalogue—especially the seventh. These had found sympathy from some cause or other, with a few sincere Adventists who believed that the door was shut, and who allowed them to quarter in their tent, and to engage in such "exercises" as they saw fit without any restraint. It was this which gave them all their power to do mischief, for nothing could be said in the way of reproof, without having those we wished to save, rise up in their favor. We had therefore, to let the evil work its own cure. The disturbances of the tent they would clan together to practice in the congregation at the stand, so that the speaker could with difficulty proceed with his remarks, or the congregation hear. But it was allowed to pass by, simply clearing ourselves from all participation with, or approbation of such things; and it was finally carried to such a pass, that not only one mistaken brother saw what abominable spirits they had harbored, but even the profane "rowdies" were disgusted with such shameless and blasphemous hypocrisy. We doubt that there were half a dozen people in the multitude, who were present at the last meeting, who cherished any other feeling towards them, than unqualified contempt, however they might regard the Adventists.

But in spite of these malicious disturbers, the congregation listened with the deepest interest, and at the close of the meeting, invitations pressed upon us from all quarters to come and labor; and we were strongly urged to occupy the meeting house in the village the following Sabbath, which we were very sorry our engagements would not admit of.

The lecturers present at this meeting were Brn. Cole, Himes, Hale, Smith, Stinson, Pearson, Osgood, of Exeter Me., Corp. Welcome, of Hallowell, and Welcome of Athens, who has been laboring successfully in his old field of labor among the Methodists, but is about to give himself more fully to the work among the Adventists. Though we were unable to ascertain the number who were reclaimed or seriously impressed as awakened sinners, we record the Deer Hill meeting as one of the most profitable we have held for some time. The meeting closed Friday evening, and on Saturday we rode to Hallowell, where we had engaged to spend the Sabbath.

Perhaps I should here state that at the close of the meeting, a miserable young man who was possessed by another evil spirit—rum—fell upon an inoffensive brother as if he was determined to finish him, and as Brother Himes was near by, in attempting to protect the brother from injury, he received a pretty smart blow from the inebriate. So the hatred of all the evil spirits seems to be directed against us.

From causes which need not be named here, the Advent doctrine has had but a poor opportunity of being understood by the people of Hallowell, and of course it has but few adherents among them. Those that are known as such have been well tried, and are not to be easily discouraged. The only place to be obtained for our meeting was the vestry of the Universalist Church. Here we proclaimed the truth to a respectable and deeply interested congregation throughout the day and evening; and many who evidently came as a matter of curiosity, appeared to be highly disappointed on hearing our views, for they anticipated an exhibition of the wildest fanaticism, but after hearing for themselves, they said, "If this is Millerism, we should like to hear more of it;" and at the close of the services, and the next day before we left, we were very urgently requested to tarry with them and continue our lectures. Other engagements compelled us to leave.

In reference to the state of the cause generally in Maine, so far as we could judge from what we saw and heard, we ought to make a few remarks. 1. We

are satisfied that the disasters it has experienced, are more the result of a want of competency on the part of those who have controlled affairs there, than of the want of integrity. 2. The grand error from which all the evil has arisen is this: they have departed too much from the promulgation of the grand truth of the Lord's coming at hand, and the scriptural requirements of a preparation, to introduce their fanciful tribunals in order to arraign those that professed to be looking for the Lord, and to judge who among them, in the estimation of the self-created judges, were to be admitted into the kingdom of God. And the result is, that there has been no end to the visions and interpretations of visions—to the whims and fancies which have been exalted into tests and standards by which to decide the fate of God's dear children for eternity. So the adversary has employed those, who should have cleared the stumbling-blocks out of the way, in filling it up with them—hearts once united have been divided; and the flock scattered—the weak have been intimidated and discouraged, and the babes in Christ have been left to perish uncared for by the way-side. And all this mischief, or nearly all, we are confident might have been averted, if there had been even two or three experienced and judicious brethren to have taken the oversight of the flock throughout the State.

If all those whom God has called to "take a part in this ministry," had honored their obligations to him, there would have been a different state of things. We must leave them to give account to "the Chief Shepherd." But as it is, there is much to be thankful for. The trial has been severe, but there is a noble band who have stood fast. And those who have been taken unconsciously in the snare, begin to see and lament the mistake.

We must say, in the words of Dessaix to Napoleon at the battle of Marengo, "The battle is lost!" But perhaps "there is time to gain another!"

A. HALE.  
J. V. HIMES.

Boston, Oct 9th, 1845.

## Communications.

### LETTER FROM BRO. I. E. JONES.

Bro. Bliss:—I would not make any man an offender for a word; but there are some words used by our brethren, which I think should be abandoned, and others more scriptural substituted in their place.

I find that we are accustomed to call the Advent congregations "bands." Some time since, I took my Concordance, and traced the word through the Bible, and found it to mean the following:—In Isa. 58:6, "bands" meant *tyranny*; in 2 Kings 6:23, *Syrians*; 13:20, *Moabites*; 24:2, *Chaldeans*; 1 Chron. 7:5, *soldiers*; Prov. 20:27, *locusts*; John 18:3, Judas had a "band," which took Jesus; Acts 10:1, *Italian band*, &c. I enquired, "Were any of these Christians?" Well, thought I, the Lord save me from belonging to "the bands" of which the Bible speaks. The query instantly arose in my mind, "What name did the Holy Ghost attach to a company of believers, who met together for worship?" And I could find no other name but "church," which sometimes meant a particular congregation; and at others, all believers, or what David calls, "the great congregation." I immediately communicated the result of my search to a brother, who replied, "If you take the name, you must go further, and have the officers and ordinances of the church also; and then you will be organized—and that is Babylon." I asked him if he did not believe in having ministers? (Rom. 12:5-8; 1 Cor. 12:28-31; Rom. 10:14, 15.) "Oh yes," said he, "but not in having an organization of elders and deacons." "Brother," I said, "what was the work of a deacon in the primitive church?" "Why, to attend upon the financial affairs of the church." "Very well. Now suppose a few of us wish to have a separate meeting: I say to Bro. So-and-so, 'Will you have it at your house?' He replies that it is not convenient; so does a second, and a third. But a fourth suggests that it would be better to hire a room, to which they can resort at any time. All agree to this. 'Well,' says one, 'shall we all go to-morrow and hire one?' 'Oh no, we had better choose a committee,' says another. Well, a committee are chosen. Now we have a min-

ister, we attend to baptism and the Lord's supper, and we have a 'committee.' Well, I take my concordance again: committee! committee!—I cannot find it. Now, my brother, this 'committee' do the work of 'deacons,' and why do you insult the Holy Ghost by pushing aside a name of his choice, for one which the god of this world originated? I fear you are not a day's journey from Babylon, notwithstanding your long pilgrimage from it."

In all the Advent [bands] churches, as far as I am acquainted, they have, or recognize the ministry of the Word, the ordinances, and—a "committee!" But I have heard of but few elders, or deacons. Now, if we have a good blade, what harm can there be in having a hilt? If we have gospel churches, where is the harm in speaking of them! not in the wisdom which man teacheth, but in the wisdom which the Holy Ghost teacheth; comparing spiritual things with spiritual.

"Well," says one, "hypocrites have used those names till they have spoiled them." Have they used them oftener than they have the names of God and Christ, of heaven, and of glory? Would you think of giving new names to these? Do not strain at a gnat, and swallow a camel. It is time that we inquire for the "old paths," and walk therein.

May brethren, have we not been faulty in this matter? Let him that sinned sin no more. A word to the wise is sufficient.

I. E. JONES.

## Extracts from the Note Book of a Traveller

TO THE CELESTIAL CITY.

(Continued from Herald of Sept. 10.)

Jan. 29. My faith in God was never so strong as now. While I diligently exercise the faith that I have, I am sensible of an increase. What a mighty weapon is this, when engaged in a sharp contest with Satan! How quickly does it put him to flight! It is truly blessed to live a life of faith. A life of faith is directly the opposite of a life of open vision. I love appropriating faith—that which appropriates to my own heart free and full salvation. Its language is, God is my Father, Jesus is my Savior—my present Savior, the Holy Ghost my Comforter—my Sanctifier; the promises, so "exceeding great and precious" belong to me. Oh it is the faith that brings power and rest to the soul. But it is only when the sacrifice is complete, when all is upon the hallowed altar, that this faith can be exercised. There cannot be perfect faith where there is not perfect submission.—Knowing this to be true, I feel the importance of closely examining myself upon the point of entire consecration. "Am I now fully submitted in all things to the will of God?" is a question I would often ask myself. I would take for my motto, "Have faith in God."

Jan. 30. I have sometimes been troubled and perplexed, by having apparent duties presented to my mind, and at the moment of their presentation, the conscience and will would be thrown into a state of repellant. Immediately following this would be the suggestion, that my will was not submitted to the will of God; for if it were, it would not rise in opposition to the duty presented. I never had any light upon it until a few days since, when it was clearly shown me that it was one of the many snares of Satan.—He in the first place presents something to the mind as a duty, but never any thing that is taught as such in the Scriptures. The will that is in unison with the Divine will instantly rejects the suggestion. Satan then throws into the mind the temptation, that our wills are in opposition to a duty presented by God, therefore could not be in subjection and union with His will. I thank the Lord for the light He has given me with regard to this, as I have sometimes doubted my entire consecration on this very ground.

Jan. 31. The cloud that has for some length of time been on my mind is now removed, and I have once more immersed into the clear sunshine of God's presence. But if my heart is not yet sufficiently purified, if self is not entirely dethroned, and if I am not in a state to honor and glorify God as I ought, I am feebly willing, if necessary, again to pass through the furnace, yea, to remain there until I am thus prepared; for I desire, above every other thing, to render unto God all that glory of the which I am capable, while I am on the earth. God's children are to be not only made white, but they are to be tried also, before they enter the kingdom. The searching, purifying, influences of the Spirit is what my soul ardently desires.

Feb. 1. My happiness consists in union, and communion with God, and not merely in great and wonderful manifestations. These are apt to lead the mind from God, and engross it with self. I desire such



exercises, and such only, as lead the mind from self to God. O how blessed it is, to have no will at variance with the Divine will. What peace and quietness does that soul enjoy, who is resting in the will of God! How sweet this oneness with God! language is inadequate to describe it. The most glowing language cannot paint it! Lord increase it yet more and more.

*Feb. 5.* My prayer has been for a few days past, that I might be at all times so recollected, that the "still small voice" of the Spirit might be easily heard and understood. This state of mind is very desirable, for I know by experience, that when calm and collected, I am better prepared to understand and follow the teachings of the Spirit. The temptations of Satan, also, lose much of their power, when the soul is in a state of quietude before God. The temptation is not only more readily perceived, but it is also more easily overcome. How much more desirable is a spirit of meekness, and quietness, than mere ecstasies and flights of joy. Yet how much more eagerly are the latter sought for than the former. Not that I would undervalue joyous emotions; by no means; joy is one of the precious fruits of the Spirit, and it is the privilege of the Christian to be filled with "joy unspeakable, and full of glory." But that joy which flows purely from the Spirit's influence, is very different from that boisterous, extatic joy, so often manifested, and which, instead of leading the mind to God, engrosses it with self. Pure joy, unmixed with natural, is elevated, and tranquillizing in its nature, and tends to lead the mind from self to God.

*Feb. 7.* My thoughts have for a day or two past been very wandering, no depth or solidity in them. Indeed my mind has been in a state directly the opposite of that for which I have of late prayed. But shall I on this account doubt the willingness of my Covenant-keeping God to grant my request, a request which I fully believe to be His will to grant? Most certainly not. I believe this to be a trial of my faith, and I am resolved to cleave to the promises of God, and believe that my prayer will be answered; although it is now seemingly disregarded. I have observed in my experience, that when I prayed for any particular grace, for instance the grace of humility, meekness, or patience, I would almost feel within a contrary spirit, which would strive hard for the mastery. I can compare it to nothing but the last struggle of a dying person, just before life becomes extinct. I often thought when thus exercised, that my prayer was not accepted of God, and by yielding to unbelief, would fail of receiving the blessing for which I asked; whereas had I perseveringly believed God, the victory would have been gained. I have now learned, after making my request known unto God, to leave it with him, in submission and faith, knowing that if it be in accordance with His will, it will most assuredly be granted.

*Feb. 8.* I love to offer up my all, upon the hallowed altar, the altar that "sanctifieth the gift," and feel an inward consciousness that I am accepted through the Beloved. I love to repose with implicit confidence on the bosom of Jesus,—on Him cast all my burdens and cares, knowing that in Him I have a present friend and helper.

*Feb. 19.* Such has been the sterility of thought since last date, that I could not record my exercises. Powerful have been the temptations of Satan, varied their nature. Some part of the time there has been a calmness within, that was awful, a stillness that was unpleasant. Have had seemingly no spirit of prayer. Seemed when I prayed, that it was a mere form of words, uninfluenced by the Spirit. Yesterday was a most trying day. A cloud of darkness, apparently, surrounded me. Yet I felt no condemnation. I felt a consciousness within, that it was my greatest endeavor to do in all things the will of God, my highest aim and object to please, honor and glorify Him. However much Satan may endeavor to ensnare me, I know that as long as I continue to look to Jesus, his efforts will prove unavailing. To-day am in heaviness, but on the promises I rely with unshaken confidence, and although I do not possess a realizing sense of the presence of my Savior, yet will I continue to believe Him near, and not afar off. I am willing as long as my Heavenly Father pleaseth, to walk by faith, and feel that I will trust

Him as well in obscurity, as when the light beams with brightness on my pathway.

The school of Christ is one of discipline, and I am glad that it is such. "Whom the Father loveth He chasteneth." This correction then, is a proof of the Father's love; shall I therefore ask to be exempt therefrom? No, no. "Although for the present it seemeth grievous, yet afterward it yieldeth the peaceable fruits of righteousness to them who are exercised thereby."

#### Adventist, Millerite, &c.

*Dear Bro. Himes:*—Some time back I conceived a dislike to the former of these appellatives, and neither used it, nor liked to see others apply it to such as believed in the ancient or apostolic gospel. I preferred the term christian, because it seemed more appropriate than "Adventist;" but I now find that many who wear the Christian name, hate the very idea of looking for the Lord. Now as Adventist means one who is looking for the Lord, according to your definition, I love it and will henceforth adopt it. I believe that every Jew and every Gentile, for there is no difference, who unreservedly submits to Jesus by faith, prior to the sounding of the judgment trump, shall be saved. But beyond that, I have no hope that any will be converted. Hope will then be turned into fruition, and unbelief must meet its fearful doom. 2Thess. i. 7—9.

"Millerite" in the mouths of some, means one who has been deluded into the belief that the world is soon to come to an end—by Miller the prophet. Others use it as a term of reproach, and some simply to point out a follower of William Miller. These different constructions, coupled with other considerations, induced me to re-examine the principles of the Second Advent doctrine, and to compare these with what the Scriptures taught relative to the coming of Christ. The result was a more deep and thorough conviction, than I previously had, that the original doctrine, as taught by Brother Miller, is in entire accordance with the Bible. Paul says to the church at Philippi, Brethren, be followers together of me; now that some must lead and others follow, is clear from this and other texts which might be adduced. Paul followed Christ, and the master's flock followed Paul and took the bread of life which he distributed to them in due season, that their souls might be nourished up in sound doctrine. The unbelieving Jews might, for aught we know, call the Christians of Antioch Paulites, but such would prove—nothing. The chief aim of the "little ones" should be to learn, if those who lead are led and aided by the Spirit of the living God.

JOHN MOFFATT.

#### Items.

*The Mormons.*—The St. Louis Republican has intelligence from Warsaw, Illinois, to September 24th. No further conflict had taken place between the Mormons and the Anties, though affairs were still threatening, and a collision was expected. It is stated that Captain Singleton was at Augusta, in Hancock county, with several hundred men, to act against the Mormons. Three or four hundred were expected from Missouri, and two companies from Iowa Territory, to act with the Anties, who were also expecting help from other quarters. Colonel Williams mustered his brigade in the upper end of Adams county.

The New Era of the 27th ult. adds that Orin P. Rockwell, who some time since attempted to assassinate Governor Boggs, appears to be the ringleader among the Mormons at present. He is the person who shot Mr. Worrel, and seems to act as aid to Backenstos.

A correspondent of the St. Louis Revue states that the Mormons were hauling grain and driving cattle into Nauvoo, expecting a siege. He says:—"When the Mormons find themselves surrounded, they will retreat to the Temple, and then if they are routed, it will only be by the hardest fighting that the country has seen for many years. The Temple commands the country for miles around. The saints have 24 pieces of artillery, (12 pounders) plenty of ammunition, and are now laying in a stock of provisions, by plundering the old settlers, which will keep famine off for months. If a siege is commenced, what will be the consequence it is impossible to foretell. The whole country will rise en masse, but can Nauvoo be subdued by force, commanding as the Temple does so wide a range of country, and armed as the Mormons are with 24 pieces of heavy artillery, and 1000 stand of revolving rifles, besides common arms to any amount."

*Romish Missions.*—It is stated in the London

Evangelical Magazine for July, that the Roman Catholic Missionary agent in Macao, on the coast of China, has placed at his disposal, for the year's operations in that empire, a sum of £35,000, which is twice as much as the whole amount given by the Baptists of America for all their foreign missions! How coldly do we offer the prayer, "Thy kingdom come!"

The society "for the PROPAGATION OF THE FAITH," a Romish institution, in its last annual report, states that the amount received during the year was 3,540,1903 francs, and that the appropriations have been as follows: to the missions in Europe, 660,000 francs; Asia, 970,000; Africa, 300,000; South Seas, 430,000; North and South America, 1,130,000, of which the United States received 771,164 francs.—*Calendar.*

A circular from the General Post Office states that any memorandum upon newspapers or newspaper wrappers, subjects the same to letter postage. As the charge is to be governed by the weight, correspondence in this way will be found to be rather more expensive than in the usual mode.

A Catholic Priest, in a public discourse at Mount Pleasant, Ia., charged his members that if agents or others should come into their houses to leave Bibles among them, they must turn them out of the house, and kick the Bibles out after them. "Search the Scriptures," said Christ; "kick them," says the Catholic Priest. The regular succession between the two must have been broken somewhere.—*Morn. Star.*

*An Indian State.*—The Choctaws have elected one of their chiefs as a Representative in Congress. His name is Pitchlyn. He is stated to be a man of intellect and of commanding influence among his people. The election of a territorial representative by the Choctaws is regarded as a step towards the organization of an independent Government among the Choctaws and the neighboring tribes, with a view to ultimate admission into the Union. The territory which Pitchlyn will represent in Congress, is said to contain some 80,000 Indian warriors.

*Sign of a Tedious Winter.*—It is a remarkable fact, that bees, this year, so far as we can learn, says the Hartford Times, have almost universally refused to swarm; and in some instances, after filling their lives, they have commenced laying up store on the outside. Such extraordinary conduct of these weather-wise and provident insects, it is thought indicates a winter of unusual length and severity.—*Alb. Spect.*

*The Papist Non-plussed.* Father Petre endeavored to convert the Duke of Buckingham, "Out of our church," says the priest, "none can be saved, and all in it" "will be damned," said his grace.—"You want charity," said the priest. "Quite as much as your reverence," replied the duke.

The number of houses built in Boston last year was 1,525—in New York, 1,223—in Philadelphia, 1,512—in Cincinnati, 1,228.

*The Presbyterians.*—This denomination, it is stated in an exchange paper has 1800 congregations in Scotland, 500 in Ireland, 160 in England, 1400 in Holland, 800 in Switzerland, and 5000 in America.—*Alb. Spect.*

*Fatal Accident.* On Sunday, September 20th, Mr. Benjamin Drake, of West Scituate, was instantly killed, by falling from the tongue of a heavy loaded team he was driving, the wheels of the cart passing over his neck and head, crushing them in a horrible manner. He left a wife and children. He was about forty-five years of age.—*Times.*

A shock of earthquake was experienced at Grenada, W. I., on the 8th ult. The motion was vibratory, and from East to West.

The decrease of members in the Baptist denomination, according to the Baptist almanac last year in the state of New York, is 4702—in Rhode Island, 251—in Massachusetts, 926—in Vermont, 234—in New Hampshire, 677—in Maine, 132.

*New Zealand.* Nine American settlers, whose names are not given, but who resided six miles from the Bay of Islands, were killed by the natives. It appears that when the occurrence took place, they had gone to Kororika to obtain some of the spoil which the natives had taken from the European settlers, when they were butchered in some manner not described.

*Turkey.*—Chekib Effendi was to leave Constantinople on the 2d inst., for Syria, with full powers to adjust the differences between the Maronites and Druses in Lebanon.



## THE HERALD AND WATCH.

BOSTON, OCT. 15.

## At Home.

We have now accomplished the work abroad that we had laid out for the past year. Whatever may be the result, our desire has been to feed the hungry, comfort the feeble-minded, and establish the wavering disciples among the Advent congregations scattered abroad. And although the stand we have taken against the disorders that have been introduced among us, has subjected us to the cruel and untiring opposition of the authors of them, on the one hand, and to the unjust and unfounded prejudices, originated by artful and designing men, on the other, yet we have continued steadfast and immovable in our work up to the present hour. We have seen no reason to change either our position or sentiments; but our determination is still to continue active in the blessed Advent cause, both at home and abroad, so long as it shall appear to be the will of Providence.

We shall be confined about home for the present, in order that we may adjust our accounts, and place the office (which had suffered somewhat in our absence) in a condition that will enable us to be at our Master's work the earliest opportunity. We hope soon to be able, with the aid of the friends of the Advent cause, to place the affairs of the office in good condition, and free from present embarrassment.

We have no room this week, neither have we the heart, to place before our readers an account of the consummate wickedness of some of our opponents, who seek self-exaltation, at the expense of our reputation. Not only has every means been employed to embarrass the office, without regard to truth or honesty, but our character has been assailed with the most inveterate malignity. And at this early period in the campaign, the "Herald" is said to be dead—the "villain Himes" is down, and his office is to be closed in a few days. We now only make this general statement; we shall hereafter, if need be, give particulars.

In view of the general onset of the "army of the aliens," we wish to submit to our friends a few questions:—

- 1st. Shall the Advent office at Boston be sustained?
- 2d. Shall the "Advent Herald" be relieved of its present embarrassment (indebted about \$500), and be sustained by an increased subscription-list?

We leave these questions with our brethren, that they may reflect upon the matter; and if we do not receive the amount of money necessary to relieve us before the expiration of this week, we will submit a plan in our next, to place things (if the Lord will) in good condition.

## Exorbitant Taxation.

Owing to the shameful falsehoods and misrepresentations that have been circulated to our injury, we have been taxed by the city authorities for the sum of \$10,000! Now, we distinctly make this proposition to the wise men at the head of affairs in our city government, that, for one-fifth of that sum in cash, they shall be put in possession of all property belonging to us. We deem this principle, of imposing an excessive tax (and one which we are illy able to bear), on a presumption based on gross fabrications, and idle rumors, most reprehensible and unjust. All that we possess is invested in the cause in which we are engaged; and which, as we have before stated, we are willing to make over for \$2000. We trust that justice will be done us, when the facts are understood.

By the way, the \$150,000 we took with us (as common report says) when we ran off to Texas last fall, we suppose will be taxed in that country this year, while the odd \$25,000 that we absconded with to England (and at the very same time), we doubt not

will be materially diminished by Sir Robert Peel's formidable Income Tax. We shall be happy to pay tribute on whatever stocks, or speculations we may be engaged in, as soon as authenticated evidence of their existence shall be furnished us.

We have stated the above facts, that our friends may be apprised of the annoyance we are subjected to, consequent upon the slanderous reports circulated against us, and encouraged by the press, both secular and professedly religious.

Bro. Bliss, our faithful fellow-laborer, is on a visit to Hartford, Ct., to spend a few days with his friends, and obtain a little rest from his labors. While we have been in the field abroad, he has had the principal care of things at home. His services have not only been acceptable to us, being like minded, but also profitable to the cause. He has stood with us in all our trials, and has not flinched in the darkest and most trying time.

Bro. Hale has been out with us in our last two campaigns, and has labored with success. We are grateful to God for the partial restoration of his health. He has been with us from the first, and his labors, counsels, and sympathies have been of great value to us. He has now gone to Vermont, to labor for a season, with Bro. Miller, in Morristown, and vicinity.

Bro. THOMAS L. TULLOCK, late our Agent in New York for the publication of the "Midnight Cry," afterwards "Morning Watch," has just concluded the adjustment of the affairs connected with that paper, and left for Portsmouth, N. H., where he intends residing. Bro. Tullock has been our accredited Agent about three years; and now, on his separation from us, we are happy to bear unqualified testimony to his merits, not only as regards his strict integrity and faithfulness to the trust most freely placed in him, but also to the unwearied zeal and activity expended in the cause, which he has thereby materially advanced. We regret the separation. May God bless our brother.

**AGENTS FOR THE HERALD.**—The following brethren in Maine will act as agents for this paper, and for Advent publications:—Elder THOMAS SMITH, of Vienna. Elder H. STINSON, of Gardner. Dr. N. SMITH, of Hallowell. J. C. WELCOME.

Bro. H. HEATH is duly authorized to receive subscriptions for the "Herald" in his travels.

**ROCHESTER DEPOT.**—We have just sent a lot of books—"Harps," "Hymns of Harp," &c.—to Bro. Marsh, which can be had at his office, No. 20 1-2 State-street, up stairs.

Bro. N. Billings will attend meetings, the Lord willing, at the following places:—Oct. 17th, at the Three Rivers, on Friday evening, where Eld. Powell may appoint. On the Sabbath, the 19th, at Brimfield, where Bro. Kingsbury may appoint. The 20th and 21st at Wales, and 22d and 23d at Southbridge, where Eld. Smith may appoint.

Bro. T. COLE will meet with the brethren at Providence, R. I., on Tuesday evening, Oct. 21st, and labor with them Wednesday and Thursday, the 22d and 23d. Bro. C. will commence a series of meetings at the Tabernacle, North Scituate, R. I., Friday, at 10 1-2 A. M., and continue over the Sabbath.

Bro. HURCHINSON, we learn, was to preach in St. Johns, N. B., on the 7th inst. It would be the first Advent sermon in that place. The Lord give him success.

Will Bro. Mordecai Thayer please furnish his P. O. address?

**NOTICE.**—A Conference will be held at Rye, N. H., commencing Thursday evening, Oct. 23d, and continue over the Sabbath.

In behalf of the brethren, CARR LEAVITT.  
Bro. Himes will attend, as requested.

## An Inquiry.

I do not know that I have ever seen an exposition of the following text in your paper:—Ezek. 21: 25-27: "And thou profane and wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God, Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."

Is not this text conclusive of the fate of literal Israel, as an independent nation? Was not Israel in the third overturn, after the Babylonian, when Christ was rejected and slain? And did not their state cease to be under the hand of the Romans, according to the prophet? And are they not excluded being an independent state again, by the same word, till Christ comes to be glorified in all them that believe? Perhaps your readers would like to see an exposition from you. Perhaps they have already. D. R.

## ANSWER.

We regard this as a very conclusive text, to prove that Israel can be no more a nation till Christ shall come to restore all who are Christ's—Abraham's seed—and heirs according to the promise. See Gal. 3:29. We have frequently referred to this text. One of the best things ever written upon it was a sermon, preached from this text, at the dedication of the Tabernacle, May 4th, 1843, by Rev. Silas Hawley, Jr. In that sermon he proved conclusively, from this and other texts, that of the events to precede the re- of Christ, "one of these surely cannot be the restoration of the natural Jews."—p. 46. It is a most triumphant argument; and no man has ever yet been able to meet it fairly. That sermon is admitted to be Bro. Hawley's master-piece. Like Milton's "Paradise Lost," it far surpassed any subsequent writings by the same author. We advise our brother to get a copy. We supposed all Adventists had heard of that work.

Letters and Receipts for Herald and Watch,  
TO OCTOBER 11.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

M. Richards, 239—50 cts. Mrs. Hilliard, v 9; R. Dunn, 245; M. C. Barbour, 244; S. Mitchell, 249; W. C. Hall, 243; Eld. A. Rollins, v 10; C. Mardin, 231; J. Ueberhind, 239; C. H. Robinson, 257; G. Howland, 282; N. Smith, v 9; J. C. Welcome, 255; B. Marston, v 10; C. M. Brown, 257; Eld. T. Smith, v 10; J. T. Richardson, 235 (all right); L. Moore, v 10; C. Diasmore, 215; L. Curtis, 266; P. Whiting, 241; J. Purington, 254; T. Harley, 257; E. Chism, 257; Martha S. Whiting, v 11; J. F. Guild, 265; R. Greely, v 10; R. A. Mills, v 10; A. G. Jennings, v 10; J. W. Hopkins, 256; Eld. A. Stone, v 9; Mrs. A. C. Abel, 241; R. Morrill, v 10; J. Prescott, 233; D. Prescott, 197; E. Rowell, v 10; J. Reynolds, v 9; A. Hart, 243; A. N. Bentley, v 10; W. C. Johnson, 255; J. McClellan, v 10; M. L. Panter, 151; G. Rittenhouse, 239; J. Tobias, 256; J. Powley, v 10; H. A. Parks, 256; E. R. Parks, 256; L. Hough, 256; W. R. Rogers, v 10; S. Joy, jr., v 10; W. E. Burnham, v 10; C. Harlow, v 10; M. A. Burnham, v 10; Z. Grovier, v 10; Eliza M. Griffin, 233; A. Sampson, 227; J. Fairbanks, 228; Miss P. Whitney, 257; J. McLean, 243; H. Harriman, 241; F. Keller, 234; Mrs. E. Price, 236; R. T. Price, v 10; J. Wilson, 239; J. O. Woodruff, 243; M. Goldsmith, 253; S. N. Geer, v 10; J. M. Clapp, 256—each \$1. Dea. L. Thomas, v 9; W. F. Leathe, 235; Marianna Dyer, 235; H. Homes, 245; A. Beach, 252; Col. Blood, 230; L. M. Richmond, 267; J. King, 283; J. Davis, 257; W. Webster, jr., 192; C. Leavitt, 93—each \$2. W. Wilnot, 318; J. Russell, 178; E. Bendon, v 9; Dr. Seavey, v 10; J. Jenkins, v 9—each \$3. A. Wiley, 230—\$3.37. T. W. Flanders, 212—\$1.62. W. Thompson, v 9—\$3.71. J. Creek, 287; C. Higgins, 274—each \$5. A. V. Baldwin (on acct)—\$6. G. H. Child (on acct)—\$10. W. Bushnel, 243; D. C. Bushnel, 305; C. Gilson, 237—each \$1.50.

E. Rowell (cash ent'd according to your views); B. Mitchell; Gould & Richardson (all right); J. Y. Butt; Philena Brombley (money rec'd); Hester Ann Parks; N. Davis (paid to 183); J. Rundlett (paid to 186); E. McGinley; S. Chapin; P. M. Lynn, Mass.; P. M. Rochester, N. Y.; M. O. Pray; D. F. Wetherbee (papers sent).



# THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!

VOL. X. NO. 11.

Boston and New York, Wednesday, Oct. 22, 1845.

WHOLE NO. 233.

## THE HERALD AND WATCH

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### Of Prayer.

"Evening, and Morning, and at Noon, will I pray." (Psa. 55:17.)

I will rise and pray while the dews of morn,  
Like gems are scattered o'er tree and thorn,  
Ere the sun comes up, in his glorious power,  
To waken the bird and open the flower;  
I will turn from the earth, to Heaven aspiring,  
With faith unshaken,—hope untiring,  
And for strength to walk through the weary day,  
To the God of love will I kneel and pray.

I will pray at noon, when the fervid glow  
Of the sultry sun is upon my brow;  
When the flocks have sought the shading trees;  
When the stream is silent, and hushed the breeze;  
I will gaze o'er the beautiful earth abroad,  
And praise the doings of nature's God;  
Then closing my eyes on the glorious day,  
To the God of love will I kneel and pray.

I will pray at eve, when the crimson light  
Is passing away from the mountain's height;  
When the holy, solemn twilight hour  
Is hushing the bird, and closing the flower;  
When all is at rest, and the stars come forth,  
To keep their watch o'er the sleeping earth—  
To Him who hath kept, and blest through the day,  
To the God of love will I kneel and pray.

Thus will I pray, for I find it sweet  
To be often found at my Maker's feet;  
I will always pray—on the heavenly road—  
I ne'er shall faint while I lean on my God.  
I shall gather strength for my upward flight;  
My path will be as a shining light,  
It shall heighten to perfect, eternal day,  
Therefore to God will I always pray.

### Scriptural Expositions.

ZECH. 13TH.

In what day was the fountain to be opened for sin and uncleanness, to the house of David and to the inhabitants of Jerusalem?—See Zech. 13:1.

Ans. "That day," evidently refers to the time of mourning referred to in the preceding chapter, when, "saith the LORD, which stretcheth forth the heavens and layeth the foundation of the earth, and formeth the spirit of man within him,"—"they shall look upon Me whom they have pierced." 13:1, 10. That this looking to him, whom they had pierced, was fulfilled at the crucifixion, is in accordance with the testimony of John, who says: "For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken." And again another Scripture saith, *They shall look on him whom they have pierced.* John 19:36, 37. As the looking to Christ whom they pierced, was fulfilled at the crucifixion, and as the mourning was to be in that day, it must have been fulfilled at the same time, as Luke testifies, "And there followed him a great company of

people, and of women, which also bewailed him and lamented him. But Jesus turning unto them, said, weep not for me, but weep for yourselves and for your children." "And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned." 23:27, 28, 48. With such a public manifestation of grief, what must have been the secret mourning apart, when all that company, every family, and their wives, were pouring out the agony of their soul's deepest sorrow, in the solitude of their own chambers! In "that day," therefore, the "fountain" "for sin and for uncleanness" was "opened to the house of David, and to the inhabitants of Jerusalem," when the great atonement was made, in the sacrifice of the Lamb slain from the foundation of the world, which opened a fountain of living waters, wherein all may be washed with "the washing of regeneration." And that this was opened to the inhabitants of Jerusalem, is evident from the fact, that three thousand were shortly after converted in one day, and five thousand saved soon afterwards.

And, also, when he said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless but believing," John 20:27; there must have been fulfilled the Scripture which saith, "And one shall say unto him, What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends," Zech. 13:6.

Another evidence that this portion of prophecy was fulfilled at Christ's first advent, is in verse 7, "Awake, O sword against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: *smite the Shepherd, and the sheep shall be scattered;* and I will turn mine hand upon the little ones." Compare this with Matt. 26:31, "Then saith Jesus unto them, All ye shall be offended because of me this night; for it is written, *I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.*"

The turning his hand upon "the little ones," so that "in all the land," "two parts therein," should "be cut off and die," and the other "third part" be brought "through the fire" and refined, must have had reference to the "remnant according to the election of grace," who were the people of God, and been fulfilled in the great persecutions which fell upon the early Christians, scattering them everywhere, purifying them as silver, and cutting them off by thousands; so that not more than a third part of them were left in the land. It is also remarkable, that since those days, there have been no idols in that land. And the spirit of prophecy has been extinct. See verses 2—5.

ZECH. 14TH.

What evidence decides the chronology of the first three verses of this chapter?

Ans. We read, "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee." 2. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. 3. Then shall the Lord go forth,

and fight against those nations, as when he fought in the day of battle."

The first verse has reference, evidently, to the day of the Lord at the consummation of the age. It is brought to view in that sudden and prominent manner so usual in the Scriptures; and then are brought to view the events, which were to precede and usher in that glorious event. Thus in the 2d verse is brought to view the fact of Jerusalem's overthrow; and then in the 3d verse, is presented the destruction of those who fought against and overthrew Jerusalem. But the time which was to intervene between those two events is not specified, and can only be ascertained by reference to parallel Scriptures.

According to the 25th chapter of the prophecy of Jeremiah, that prophet was commanded to take the wine cup of God's fury at the Lord's hand, and make all nations drink of it. "To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse, as it is this day" v. 18: "and all the kings of the north, far and near, one with another, and all the kingdoms of the world which are upon the face of the earth," v. 26. This was to be their final overthrow as nations, for, "Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink."

This tribulation was to begin with Jerusalem, and to be consummated on all the nations that had fought against Jerusalem; "For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts." v. 29.

The overthrow of all these nations is in connection with the second advent of Christ, and is, therefore, a parallel passage with Zech. 14:3; for, according to the 38th verse, it is when the Lord "hath forsaken his covert as a lion," or, as our Savior expresses it, when He shall come "as the lightning from heaven." The prophet is also commanded to prophesy "against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day, from one end of the earth even unto the other, end of the earth: they shall not be lamented, neither gathered, nor buried." Jer. 25:30. This destruction, which was to begin on Jerusalem and end on all nations, must be the same that is brought to view in Zech. 14:2,3, beginning on Jerusalem and



ending on those that had fought against her. But even here no intimation is given of the time of the event. We, however, afterwards find in Dan. 9: 26, 27, that it is to commence on Jerusalem in immediate connection with the crucifixion of Christ, and the end of the seventy weeks. And the time there brought to view, was communicated to Daniel, at a time he had been considering a portion of the very chapter in Jeremiah, in which the prophecy above quoted is contained. Dan. 9: 2. Daniel is also assured that when the city and sanctuary are destroyed, they are to be "desolate, even until the consummation, and that determined shall be poured upon the desolate." 9: 27. The destruction of Jerusalem predicted in Zech. 14: 2, must, therefore, be the destruction caused by the Romans, whose army was composed of all nations, and which was predicted by Moses. Deut. 28: 49—57; and by our Savior, Luke 19: 43, 44; and 21: 20—24. This prediction of our Savior, all admit was fulfilled, A. D. 40; and as Jerusalem was then to be trodden down of the Gentiles, till the times of the Gentiles are fulfilled, it cannot be rebuilt to be destroyed previous to that time. Consequently 1800 years must intervene between the events predicted in Zech. 14: 2, 3, verses.—the latter of which must synchronize with the battle of Armageddon; for the fact of Christ will "stand in that day on the mount of Olives, which is before Jerusalem on the east." verse 3.

In this "destruction of Jerusalem, the city was first to be taken, then one-half of the city was to go forth into captivity, and the residue—all that were left after deducting the half of the city that went into captivity, and those that had been slain in the capture of the city—were not to be cut off from it.

We learn by Josephus, that in the conquest of the city by Caesar, 97,000 were carried captive. If this was one half of the population of the city, its inhabitants would have numbered about 200,000. At the time of its conquest, the entire nation had there assembled; and Josephus states that 1100,000 perished in the siege—115,000 were carried out of one gate; but they were not all inhabitants of the city. Besides the half that were carried into captivity, and those who perished in the siege, we find a residue who were not cut off from the city. Says Josephus, "Of the populace, about 40,000 were saved, whom Caesar let go, whither every one pleased." B. 6, chap. 8, § 2. Thus the residue were not cut off from the city.

Some inquire how there can be 1800 years between this destruction of Jerusalem, and the Lord's going forth to fight against these nations, when it is said that *then* he shall go forth. We reply that 1800 years intervene here, upon the same principle that 1800 years intervene in 1 Cor. 15: 23, where we read that every man shall rise "in his own order, Christ the first fruits; afterwards they that are Christ's at his coming." More than 1800 years intervene between Christ's resurrection, and those who will rise afterwards; and yet the Greek word *live* translated afterwards, corresponds with the Hebrew term in Zech. 14: 2, translated *then*. If then 1800 years can intervene in the one case, it may in the other. A distinguished Judaizer lecturing in the Tabernacle last spring, contended that in 1 Cor. 15: 24, the word "then," might denote after the end of 1000 years.

What is taught in the remaining portions of this chapter?

Ans. The prophet Zechariah proceeds to predict, that "the mount of Olives shall cleave in the midst thereof," and the inhabitants will flee from that land. 5 v, "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee." This must be after probation has closed, the righteous dead are raised, and the righteous living changed, and together are caught up to meet the Lord in the air, for "all the saints" come with him. From the 6th to the 11th verses inclusive, is a prediction

of the restoration of the land of Palestine, and its condition when the saints are thus restored, "and the Lord shall be king over all the earth;" and "Jerusalem shall be safely inhabited." "And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day, which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction: but Jerusalem shall be safely inhabited." Then the promise will be fulfilled that God made to Abraham, that he would give to him all the land of Canaan, and to his seed for an everlasting possession. Then the saints of the Most High will have taken the kingdom to possess it forever, even forever and ever. Then will the God of heaven have set up a kingdom, which shall never be destroyed; but which will break in pieces and consume all these kingdoms, and shall stand forever. And then upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

From the 12th to the 15th verses inclusive, is a prediction of "the plague wherewith the Lord will smite all the people that have fought against Jerusalem," when he shall "go forth to fight against those nations," as is predicted in the 3d verse. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem. Their flesh shall consume a man while they stand upon their feet, and their eyes shall consume in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague."

This plague, according to the prediction, is to fall alike on man and beast, and denotes a complete destruction of all those on whom it will fall, and all the wicked will be destroyed by it, for, according to the 16th verse, every one that is left of all the nations will worship the Lord. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." That all the wicked will be thus destroyed by this plague, is further evident from verses 17—19: "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even unto them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all the nations that come not up to keep the feast of tabernacles." As every one that is left will go up and worship the Lord of hosts, it follows that "whoso will not come up," and of whom it is said "there shall be the plague," &c., must be of the number of those whose eyes consumed away in their holes, were destroyed by that plague, and

were therefore not of those who were left, every one of whom it is said, will go up and worship the Lord of hosts. If every one who is left will worship the Lord, there can none be left, who will not worship him, and therefore the plague in the 18th verse, must be the same plague that is spoken of in the 12th verse, and which will be poured out when the Lord shall fight against those nations.

When the wicked are thus destroyed, and every one of all the nations which are left, worship the King, then holiness will fill the whole earth, as is described in the 20th and 21st verses. "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts." Then the covenant which God made with our father Abraham will be fulfilled, and his seed will dwell in the earth, restored to its Eden state, forever.

## Communications.

### Is the Great River Euphrates Dried up?

Dear Bro. Himes:—I was somewhat surprised on looking over your paper of Sept. 25th, to find "A Question" asked by our dear Bro. Litch:—"By what authority the Ottoman empire is called the great river Euphrates?" I answer, by the same rule that he explains Rev. 9: 14, 15 to mean the Ottoman empire: "Loose the four angels which are bound in the great river Euphrates," &c. If this is not satisfactory to his mind, I will further explain. "Waters," in this book, as well as many other places in the Bible, may mean people, when used figuratively. See Rev. 17: 15. In Isa. 8: 7 is used in the same sense, meaning the king and power of Assyria. In Isa. 17: 12, 13, the reason why they were called waters is given. In Isa. 48: 1 the people of Judah. Isa. 57: 20, Jer. 46: 7, 8, "rivers" are mentioned, meaning the enemies of the nations living on the rivers. Isa. 19: 5—"And the waters shall all fail from the sea, and the river shall be wasted and dried up." This was fulfilled when Egypt was made desolate forty years. This is susceptible of proof, for the sea and the Nile were never literally dried up. See also Ezek. 30: 12. Either Nebuchadnezzar must live again, and Babylon be restored, or the river Nile has been dried up, or it is used as a figure. Let any rational mind say which.

If we are to look for a literal fulfilment of the book of Revelation, then no mortal can prove by the history of past ages that any part of the book has been, or ever will be fulfilled.

I hope our dear brethren will not discard all allegories, figures, metaphors, and parables, by which God has, in his wisdom, seen fit to reveal future events unto us, and through which the ancient Jews stumbled, as recorded in Isa. 6: 9, 10, and Hos. 12: 10—"I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." Mark 4: 11—"And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables." If the seals, the trumpets, the vials, the horses, the beast, the image, the sea, the rivers and fountains of waters, the unclean spirits like frogs, the mouth of the dragon and false prophet, are all to be understood in a literal sense, who could be an unbeliever when they saw and heard these things? If the prophets used visions and similitudes, and Christ himself only used parables when speaking to the world, by what rule can we understand the Revelation of Jesus Christ by his servant John to be any the less so than other prophecies, by Isaiah, Jeremiah, Ezekiel, Daniel, and others. I do not so understand my Bible. I would desire that our



friends would not reject too hastily the manner of explaining and understanding the Scriptures, which has been adopted by the fathers for ages. I do not believe in following the fathers because they were our fathers; neither do I believe in dissenting from them without a good Scriptural cause. This has been the folly of some of our late writers, who study more how to disagree than to agree; and this causes a perfect Babel of opinions. There are two extremes: one is to go on in a blind faith, believing all our fathers have said; and the other, to turn topsy-turvy all that anybody has ever believed or said before us, and to catch at every new thought or idea which may be presented to our minds. Either one is bad enough. The first leaves us in a dead calm, and the latter carries us into a whirlpool of conjecture and fancy. Let us, therefore, "prove all things, and hold fast that which is good."

WM. MILLER.

Low Hampton (N. Y.), Oct. 2, 1845.

We have received a letter on the same subject from another brother; but the ground in that being covered by this, excepting that which proves the Ottoman empire to be at its end, which needs no proof,—we have thought best to suspend it till Rev. 11:19 and 15:5 are reconciled, which will be found in another column.

### The Seven Vials.

Bro. Bliss:—I find that some have thought the seven last plagues were to be poured out upon the earth before the last trump sounds. That this view is not correct, I think we may see by comparing Rev. 11:15–19 with chap. 15 and 16. In 15:5 it reads, "And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened." In the next verse we are told, that the seven angels come out of the temple. We see by this that the angels having the seven vials do not come out of the temple until it is opened; after which they are told to go their way, and pour out their contents on the earth. When is the temple to be opened? If we turn to 11:19, we find it is not until after the seventh angel has commenced sounding. We also see by this v. that after the temple is opened, and while the seventh angel is sounding, there are to be lightnings, and voices, and thunderings, and an earthquake and great hail. Now, by referring to 16:17, and onward, we find that these things are to take place during the pouring out of the seventh or last vial. It is therefore plain, that all of the seven plagues are to be poured out after the mystery of God is finished, i.e. after the resurrection takes place. And it is also plain that the seventh angel will continue to sound until the seventh vial is poured out, and that this will end the last woe.

I would here notice what I think is a mistake in reading Rev. 10:7. Great stress is generally placed on the word "begin;" but it appears to me this word is not to be so expressed. I will read it as I think it should be read: "But in the DAYS of the voice of the SEVENTH angel, when HE shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets."

J. S. WHITE.

North Attleboro', Oct. 6, 1845.

NOTE.—We see no reason why the word "begin" should not be read with the same emphasis that is given to the rest of the sentence. We regard this word as thrown in to show in what part of the days the mystery is finished, i.e. when he shall BEGIN to sound.

### The New Birth.

What is it to be born again? It is to become a son of God, a son by "receiving the adoption of sons," and thus becoming an heir of God through Christ. John 1:12; Rom 8:15–17; Gal. 4:5–7. It is to be born of God, born of the Spirit (John 1:13; 3:6),—to be begotten again, born of incorrupt-

ble seed—the word of God—to be begotten by the word of truth. 1 Pet. 1:3, 23; Jas. 1:18. It is to be crucified with Christ, to be dead with him, and thus made free from the law of sin and death by the law of the Spirit of life in Christ Jesus, so as to be begotten in Christ Jesus through the gospel. Rom. 6:6–8; Gal. 2:20; 1 Cor. 4:15; Gal. 4:19. It consists in being washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. 6:11. It is being in Christ a new creature, passing from death unto life, a rising from the dead, or being quickened together with Christ, and having all trespasses forgiven. 2 Cor. 5:17; Gal. 6:15; 1 John 3:14; Eph. 5:14; 2; 5, 6; Col. 2:13. A man is born again when God commands the light of the glorious gospel of Christ to shine in his heart, and gives him the light of the knowledge of the glory of God. 2 Cor. 4:4–6. It is the work of God, by which we are created in Christ Jesus unto good works, and become fellow citizens with the saints, and of the household of God, thus being an habitation of God through the Spirit. Eph. 2:10, 19, 22. It is being delivered from the power of darkness, and translated into the kingdom of Christ, through whose blood we have redemption and forgiveness of sins, and inheritance among them which are sanctified by faith in Jesus. Col. 1:12–14; Acts 26:18. It consists in the washing of regeneration, and the renewing of the Holy Ghost: thus being converted and healed from blind eyes and hardened hearts. Tit. 3:5; John 12:40.

What are the evidences of the new birth?

All the fruits of the Spirit, but especially faith. This grace stands connected with, and gives a sure testimony of the new birth: for "whosoever believeth that Jesus is the Christ is born of God." 1 John 5:1. "Ye are all the children of God by faith in Christ Jesus." Gal. 3:25. "But as many as received him [Christ, the true light], to them gave he power [right, or privilege] to become the sons of God, even to them that believe on his name; which were born [when they believed] not of blood, nor of the will of the flesh, [not by natural generation, as Ishmael was] nor of the will of man, [like those children adopted by men.] but of God." John 1:12, 13. This birth is of God by faith in Jesus. It is also the birth of the Spirit, and from above, because that change is effected by the power of the divine Spirit; it being emphatically the "renewing of the Holy Ghost," and in it a heavenly and divine nature given unto us.

Ishmael was born after the flesh—by the power of nature; Isaac after the Spirit—by the miraculous influence of the Holy Spirit, when Sarah his mother was naturally past child-bearing. Hence the Apostle says, "Abraham had two sons; the one by a bond maid, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. . . . Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Gal. 4:22, 23, 28, 29.

"For whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Here we are taught that those only possessing faith in the Son of God will overcome the world. And St. John tells us plainly, that those having this faith "is born of God." Our Lord says to Nicodemus (John 3:3, 5, 7), "Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. . . . Ye must be born again." To these sayings of Jesus, Nicodemus inquired (v. 9), "How can these things be?" This subject was new to this ruler of the Jews. He had never been inducted into the doctrine of the sonship of believers, by being taught, that to receive Christ and believe in him stood connected with the new birth, or being born of God, as found in John 1:12, 13. The Savior therefore immediately proceeds to give expla-

nation of this subject, by introducing the case of the "serpent of brass," and the object of its being lifted up (Num. 21:9), of which Nicodemus and all the Jews were perfectly familiar. He says (3:14, 15), "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have everlasting life." In these verses, and those immediately following, to the 22d, our Savior gave Nicodemus such instruction concerning being born again as his question demanded; showing conclusively, that to believe on the Son of God, or to receive Christ by faith, was the grand prerequisite in securing the new birth, and eternal life.

Another evidence of being born of God is LOVE. "And every one that loveth him that begat, loveth him also that is begotten of him." "We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother abideth in death." May the Lord save us from death, and give us a resurrection. "He that loveth not knoweth not God; for God is love." "Love is of God, and every one that loveth is born of God, and knoweth God." J. HAZELTON.

Derry (N. H.), Oct. 11, 1845.

### Extracts from the Note Book of a Traveller TO THE CELESTIAL CITY.

Feb. 27. Very precious to my heart is the blessed hope of soon seeing Jesus as he is, and being made like him. Although disappointed in not seeing him ere this, my faith still clings to the precious promise, "For yet a little while, and he that is to come will come and will not tarry." I still feel to cling to, and confide in my good old chart; for it is truly a light to my feet, and a lamp to my path; and I know that if I follow the directions there laid down, I shall safely arrive to the "celestial city." Standing as I do on the very verge of time, the sands of which are nearly run out, and constantly expecting the coming of the Holy One, how important it is, that I have my lamp trimmed and brightly burning, my garments pure and unspotted, and that I am every moment in readiness to meet the Lord.

March 5. More and more powerful are the attempts of Satan to wrest from me the shield of faith, and thus expose me to his fiery darts. But I will not yield this powerful weapon, the most important part of my armor; for it is only while I have faith in Christ that the union with him exists; and were this broken, I should be like Sampson, shorn of my strength, and fall an easy prey into the hands of the enemy. For a day or two past, there has been thrown over my mind a feeling of stupidity and indifference. I feel it more sensibly when I attempt to pray, than at any other time. It is then suggested to my mind, that I ought not to attempt to pray in such a frame of mind,—God would not accept of petitions offered with so little fervor; it would be better, therefore, to wait until I had more feeling, and not mock God with such heartless prayers. But I see in this the hand of Satan, and am resolved to pray yet the more, and trust in him who has promised that I shall not be tempted above that which I am able to bear. Satan does not like for us to possess strong, unwavering faith in God, and his most powerful attempts are with the design to weaken our faith, and destroy our confidence in the Lord; for he knows that just so long as the Christian has faith in God, he has no power or influence over them.

Mar. 11. On the Rock of ages are my feet established, and though the storms may beat and the winds howl around me, they will not prevail against me whilst founded upon this Rock. Here I may remain unmoved, and calmly smile at the storm. Praise God for the fulness which my soul enjoys.

O that I might enter more fully into Christ, and as it were, lose myself in Him. This fulness! how great! how inexhaustible! What I have received is but a drop from the ocean. Lord Jesus, enlarge my soul, and render it capable of receiving



a greater plentitude of the Spirit. All that there is for me I want. Soon, very soon, blessed be God, I shall drink from the fountain head! Glory to God!

## The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, OCT. 22, 1845.

### "The Oppositions of Science Falsely so Called."

1 Tim. 6: 20, 21—"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing, have erred concerning the faith."—ST. PAUL.

Of all the doctrines taught in the Scriptures of truth, none is so contrary to the teachings of the unsanctified heart as that of the resurrection of the dead; and like some of old they are ready to enquire "How are the dead raised up? and with what bodies do they come?" At the present day we find this doctrine assailed from a new and unexpected quarter—from those who stand high in the confidence of the various religious denominations, as accredited teachers of Bible doctrines. This denial, however, is not *professedly* a denial of the resurrection of the dead; but it is claimed by them, that instead of a resurrection of the *body*, the spirit receives a new and *spiritual* body *at death*, and which they claim is the *resurrection* taught in the Scriptures.

Although those who thus believe and teach may call such change of bodies a *resurrection*, yet if the *philology* of the word is to decide its meaning, such cannot be its fulfilment. The word *resurrection* denotes the re-erecting in its original upright position that which had fallen down. The substitution of a *new body* for the one fallen asleep, would be a new creation, and *not* a resurrection. It would be the mere passing of the spirit from one body to another body, which had never been dead; and not the resurrection of the dead in any sense, as denoted by the philology of the word. To make the resurrection such an *exchange* of bodies, is to make the resurrection simultaneous with death, as the Bible does *not*. It also makes the "*resurrection*" of all who are *dead* to be "*past already*," like "Hymeneus and Philetus, who concerning the truth have erred, saying the resurrection is *past already*, and overthrow the faith of some."

Those who deny the resurrection of the *body* derive their arguments *principally* from the "oppositions of science," which inspiration assures us are "*falsely so called*." Of the various objections from that source which they present, the principal are—

1st. It is contended that the matter composing our bodies, after death, enters into other combinations: that some are drowned in the ocean, and consumed by the fish of the sea, and thus become a part of their bodies; that others are devoured by animals, and enter into the structure of their bodies; that some in their turn are eaten by cannibals, and are incorporated into their bodies; and that others, on being resolved into their original gasses, enter into new and varied combinations, and contribute to the nourishment of vegetables, which are eaten by other men, or by animals, which, in their turn, become the food of men; and thus it is claimed that the same matter, after a lapse of time, may have been used in the formation of many different bodies; and that, consequently, the spirit of each man cannot be re-united to its respective body.

This argument is very plausible; and it is admitted that matter does pass through successive and varied combinations; but while this is admitted, it does not follow but that God, if he has willed that the dead

shall arise, is able to preserve that which constituted the body of each man, so that notwithstanding the changes through which the body may pass, and the various combinations of which it may form a part, the bodies of each being may be preserved, that in the morning of the resurrection, that which pertained to each may be found in its appointed place. This argument, therefore, turns entirely on the power of God, and his control over that which constitutes the bodies of men: and as that is *infinite*, his designs will be frustrated by no such possible contingency.

2d. Another argument which it is claimed that science *opposes* to the resurrection of the body is, that if the identical body is raised, is the same body that was buried, it will be a body of flesh and blood, like that which we now inhabit; and "flesh and blood cannot inherit the kingdom of God." We are also told that bodies like these, will be subject to decay as these are; but that our spiritual bodies will be ever enduring.

We reply to this argument, that God is able to make the most durable materials out of the most fragile and corruptible; and the most beautiful from that which is the most offensive. We see instances of this continually occurring in the world about us. The most beautiful flowers, which wave in splendor, and perfume the air with their fragrance, may spring from soil the most black and uninviting, and where we could have discovered nothing of the nature of the flower we so much admire. Charcoal is a black and crumbling substance, while a diamond is the hardest and most glittering; and yet the substance of these two bodies is the same. The only difference is, that the charcoal is chrystalized; that is, the particles of matter of which the latter is composed are differently arranged, are so placed in that particular order necessary to constitute a crystal. Upon the same principle, if God chooses, he may so re-arrange the particles of matter which comprise our present bodies, that in the resurrection they will be as much more bright, and durable, and splendid, as the diamond is than the charcoal, or plumbago, of which it is composed. And this is in accordance with the teachings of the Scriptures: "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a material body, it is raised a spiritual body." The bodies of the living must also undergo a change in a moment, in the twinkling of an eye, corresponding with this re-arrangement of the particles constituting the bodies of the dead, who will arise and shine, their light being come.

3d. A third argument opposed by science, is based upon the continual changes which are taking place in the human body. It is a well known fact, that that which constitutes our bodies is continually being replaced by new matter; we are nourished by the food we eat, and those particles which have done their office work in the system, are thrown off at the pores, or from the bowels; we waste away in sickness, and regain our vigor in health; and this continual change not only affects the softer parts of the body, but the very bones change also, though not as fast; so at one period of life we may not possess a particle of that which constituted our bodies at a previous period; and thus those who attain to a great age, may have inhabited several different bodies. The question then is asked, Which of those bodies will be raised in the resurrection?

When we examine closely this argument, its difficulties, like those of the preceding objections, also vanish away. Although it is admitted that this continual change is going on in the human system, yet the identity of the man is never lost. We retain our original shape and resemblance. We are conscious that we are the same being we were when not a particle of our present body was in our system. The mother knows that the full-grown man is the same being whose infant prattle once beguiled her hours; the

same marks that characterized his infancy are still retained, and the scars of his childhood are still plainly observable. And thus we learn, that though our bodies may change, yet our identity never will; and that as the man is the same through all his changes from the cradle to the grave, so will the same man come from his opening grave in the resurrection morn.—While our bodies are continually parting with those particles which have done their office, and are being replaced by new, derived from the air, earth, and sea, there is still the germ of life, the nucleus around which these particles centre. And so will it be in the resurrection: there will be the same relation between the resurrection body and that which was committed to its original dust, as there is between the grain of wheat which is cast into the earth, and that which springs from it: unless that which is sown is quickened in the earth, nothing will spring from it; and that which springs forth receives its substance through the medium of the seed sown—the two cannot be separated. Every particle of matter in the old, may not be needed in the new grain; "but God giveth it a body as it pleaseth him, and to every seed his (the seed's) own body." In like manner, we are taught, will be the resurrection of the dead: our graves will be opened, and "the same Spirit that raised up Christ from the dead will so quicken our mortal bodies;" they will constitute the germ of the new, which will spring forth from the old, as the new grain is produced by the vegetation of the old, which "is not quickened except it die."

4th. The last argument is, that our bodies are to be *spiritual*, and that spiritual bodies cannot inhabit a material world.

It is true that our bodies will be *spiritual*: but it does not necessarily follow that they will be *etherial*. They will be *spiritual* bodies, because they will be quickened by the same *Spirit* that raised up Christ from the dead, who was the first fruits, or the sample, of those who slept. And we learn that his *spiritual* body was a body of flesh and bones, such as spirits without the body are not. A *spiritual* body is consequently a material body, which may be handled, as Christ's was; and which may be recognized, as was his. This part of the question may, however, be better understood in connection with the Scriptural evidence of the resurrection of the body. We think, however, that we have fully shown that the arguments against the resurrection, which are based upon "the oppositions of science," are "*falsely so called*."

### The Seven Vials.

1st. The seven vials, as we understand them, cannot be poured out until they are given to the seven angels who are to administer them.

2d. They cannot be given to the angels till they come out of the temple of the tabernacle of the testimony in heaven.

3d. They cannot come out of the temple till it is *opened*.

4th. And the temple is not opened till Christ has taken to himself his great power to reign.

Consequently, these vials cannot be poured out till after the advent.

#### PROOF.

1st. John says: "And after that I looked, and behold, THE TEMPLE OF THE TABERNACLE OF THE TESTIMONY IN HEAVEN WAS OPENED: and the seven angels came out of the temple, having the same plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."



2d. The question then is, When is the temple opened? Read Rev. 11: 15-19: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. AND THE TEMPLE OF GOD WAS OPENED IN HEAVEN, and there was seen in his temple the ark of his testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

As the word of God testifies that this temple is not opened till *after* Christ has come to reign; and as the angels do not come out of the temple to receive the vials till it is opened, it follows that the pouring out of the vials must be an event after the coming of the Lord. By looking at these texts, it will be seen that the argument does not rest upon the mere fact, that the vials are recorded in the Apocalypse after the description is given of the risen saints on the sea of glass; but on the grammatical sense of independent portions of Scripture.

We have received a long communication, endeavoring to show that the Ottoman empire is the great river Euphrates, and that it is dried up. That the Ottoman empire is dried up, needs no further proof: Bro. Litch has made that plain. But is that empire the Euphrates? The Euphrates is dried up under the sixth vial; but according to the above Scriptures, the temple is not opened, for the angels to come out—to receive the vials—to pour them out—until *after* the advent; and consequently, that river cannot now be dried up. To prove that it is dried up, it will first be necessary to harmonize the Scriptures we have adduced to prove the temple does not open till after the advent. Till this is done, no progress can be made towards proving that river is dried up. We therefore suspend the communication referred to, until we see some evidence on this point: for unless this point can be met, the communication would not in any way affect the question.

Since writing the above, we have received a letter from Bro. Miller on the same question, which will be found in another column. Perhaps he will favor us with his views on Rev. 11: 19, in comparison with Rev. 15: 5.

We have since received a letter from Bro. White, which will also be found in another column.

DEA. JOHN KILTON.—This brother has been in our employ for more than three years and a half last past. He has had the charge of all the receipts of the office, and is acquainted with the expenditures. He has left our employ, in consequence of our inability to afford him an adequate compensation for his valuable services. It is with pleasure that we bear unequivocal testimony to his integrity and faithfulness while associated with us. We wish him prosperity, and invoke upon him and his the blessing of God.

☞ We are confined at home at present by important duties. But we desire to hear from our old friends abroad, of the state of the cause, and of all the good things that may be worth communicating.

☞ We must apologize to our readers this week, for the space we have occupied in our defence. We have fastened the nail in a sure place—the matter, we apprehend, is settled. We anticipate not suffering from attacks from the same quarter in future.

## The "Gospel Standard."

It is a matter of deep regret to us, that circumstances render it necessary for us to lay before our readers a specimen of the spirit and character exhibited by some of our opponents. We have for a long time been assailed, both publicly and privately, with unmitigated abuse, and every species of insult. We have taken little notice of the various means which have been resorted to by some of the conductors of the "Standard"—prompted by envy and selfishness—to provoke us into a controversy, that they might thereby place before our readers their plans, and designs, in order to create divisions among the Advent congregations, and overthrow this office. And until our subscription list was obtained by them, they failed to elicit the notice they sought. We then made a plain statement of facts, which have been already placed before our readers. We should not, perhaps, have noticed the matter then, had we not been repeatedly called upon by our subscribers for an explanation. They had supposed that we were interested and engaged in supplying them with the "Standard," and doubtless regarded our conduct as equivocal, by being employed in disseminating doctrines in the one adverse to those promulgated in the other. We were, therefore, compelled to make the exposure we did, that our readers might be made acquainted with the exertions made to supplant the "Herald," and abridge our means of usefulness and labor.

We wish it to be understood, that we have no objection to the publication of the "Gospel Standard," or as many others as may be desired. We applaud every honest attempt to diffuse light and knowledge on the holy Scriptures, and especially on the prophetic writings. Besides, we have a great respect for our brethren, the literalists of the English school, though we widely differ from them in our interpretation of the prophecies concerning the restoration of Israel. We have all the works, of any importance, on that subject, both by English and American authors:—after a careful examination of which, we are still obliged to maintain the views we advocate. Had we discovered any light in those works, there were no obstacles in the way of our giving publicity to it. This, then, is not the question of difficulty.

We have freely discussed this question in our columns long since. We have not in any way sought to suppress a free interchange of opinion upon it, as the first volume of this paper will show. On referring to that volume, it will be seen that literalists occupied no inconsiderable portion of the paper much of the time. Our convictions of what we then conceived to be truth were thorough, and we have yet seen no reason to regard the doctrine of the carnal Jews' return as other than an error, which has been a prolific source of division and strife. The statement, therefore, in the last "Standard," (written, we presume, by Bro. Myrick,) that "our neighbor knows that he has the wrong side of the question, and objects to have the truth sent to his subscribers, for fear they should trouble him with hard questions," &c., is not only not true, but unchristian-like. We have met and refuted every relevant question of our opponents, especially the literalists, and hold ourselves ready to do so again, when we meet with opponents who do not seek to destroy our moral integrity. He says we "know we have the wrong side of the question." Does the editor of this professedly religious paper believe us to be a knave? We are if his charge be true! Does he believe that we labor, day and night, to disseminate *what we know to be false*? If our works do not prove our honesty, we must even wait until the Judge of all the earth shall do that which is right.

When we embraced the Advent faith, we did so because we deemed it to be the incontrovertible truth of the infallible Word; and after years of toil, anxiety, and care, that glorious truth still shines out, bright,

and sweet, and cheering, like a fair oasis amid the dark, unfriendly, moral desert around us. Our views of the nature and order of the events connected with the Second Advent remain unchanged. And while we have the salutary and soul-cheering truths of the gospel to animate our heart, we have no wish to be "carried about by every wind of doctrine," nor do we intend to incite and nurture a perverted taste, by lending countenance to vain theories and speculations, as destitute of sound logic as they are dishonoring to God and his cause. We adhere to our principles as an honest man. We prefer our claim and right to be regarded as a man of integrity—as a Christian. We most solemnly protest against the odium which has been attempted to be cast upon our character, both by the church and the world, as cruel and unjust. And none have been more concerned in these unjust aspersions, or more unrelenting in malignity, than those who once held the views we advocate. The following article, taken from the "Gospel Standard" of last week, will afford our readers a tolerable idea of the injury intended us by those who have received many favors at our hand.

### From the "Gospel Standard."

We extract the following from the "Advent Herald" of the 8th inst. It is there introduced as the heading of some remarks by the editor of that paper in reply to an article in a late number of the Philadelphia "Ledger," animadverting somewhat severely upon the course of the "Herald":— (1.)

### "Liars."

"All liars shall have their part in the lake that burneth with fire and brimstone."—THE SAVIOR.

"The Psalmist said in his haste, 'All men are liars;' but it can be deliberately said, that *many* men are."—Advent Herald. (2.)

Now let us look at the statement contained in the following letter of Mr. Himes, which appeared in the "Herald" of the week succeeding its date.

"On the 17th, we lectured at the Tabernacle, Boston three times. The congregations were large and attentive. There is a good band of brethren in this city, who stand fast to the faith. We have not spoken much of their works or faith, but they have been abundant in both. For the last two years and a half, they have sustained free public worship at the Tabernacle, at an expense of near \$2500 per year. It has become necessary now to reduce this expense somewhat; and in order that this end may be accomplished, the Committee have let the Tabernacle during the week for concerts, lectures, &c., and retain the use of it on the Sabbath, as usual, for public service. It is now being refitted; and may be opened about the first of Oct. (3.) Till then we shall meet in Washingtonian Hall. Boston, Aug. 21, 1845. J. V. HIMES."

So much for the uses to which it was *promised* the Tabernacle should be devoted, *before* its recent renovation. The alterations are now completed, and the building, with the Sabbath reservation, is leased to a company, who have just put forth the following advertisement in the shape of an editorial in the Boston "Atlas":—

"The Howard Athenaeum.—The building in Howard-street, known as the Miller Temple, has recently been fitted up as a place for dramatic entertainment, and will be under the direction of Messrs. Johnson & Ayling, who have been long and favorably known to the Boston public." (4.)

After a careful consideration and comparison of the two above quoted extracts from the "Herald" and "Atlas," will Bro. Himes again notice the paragraph near the head of this article. (5.) "It is written, My house shall be called a house of prayer, but ye have made it a den of thieves." ☞ "Out of thine own mouth will I condemn thee."

AGAIN:—In the "Herald" of the 1st inst. we find the following extract over the signature of J. V. Himes:

### "STATEMENT OF AFFAIRS."

"We wish to make a statement of the present condition of our affairs, to those interested in sustaining our plans and labors in the Advent cause. It should be understood, that while we have had the responsibility, and performed the labor as publisher of books and papers for the dissemination of the Advent doctrine, that we have acted only as an agent. We have expended for the cause, not only the donations received, but also the profits of this office; so that now, instead of having what has been earned in the busi-



ness department, it has all been expended, excepting what is necessarily invested, to conduct the business of the office." (6.)

How can our brother reconcile the above paragraph with the fact, that he stands taxed upon the assessors' books of this city for the sum of \$10,000? It is more-over but fair to presume that the actual value of his estate greatly exceeds the amount for which it is taxed. (7.) We do not include in the above \$1500 which Mr. H. has invested in the Tabernacle, (8,) nor a large amount of actual property which he holds, invested in the list and copy right (9) of the "Herald and Watch;" so that although Mr. Himes is taxed for only \$10,000, he is probably worth a much larger amount. At all events, he must be in the possession of a pretty large fortune for a man to hold on to with so much tenacity, while he is in the hourly expectation of the coming of his Lord.

We seek no controversy with the Editor of the "Herald." (10.) On the contrary, we are desirous to avoid it. We would willingly leave him with his conscience and his God. But we cannot feel it our duty to pass over in silence the unkind and unchristian attacks which he has repeatedly made upon us since we commenced the publication of the "Standard." (11.) We feel that we owe it to ourselves, and to the cause we have espoused, to disabuse the public with reference to the false charges which have been brought against us, and the wilful mis-constructions which have been put upon fair and honest business transactions at this office.

We have neither space or time to pursue this matter further to-day; but we are in possession of facts (12) which ought to raise a blush upon any man's face, who is not wholly lost to all sense of moral rectitude, which in due time we shall make public, unless a future course of fairness, and an evident sense of penitence for past wrong shall be so manifested, as to make it consistent with our duty to keep silent. (13.)

NOTE. We perceive by this week's "Herald," just as our paper goes to press, that neighbor H. considers his tax to be exorbitant, and states that his property is short of \$2000 instead of \$10,000. Query—If any one was to attempt an investigation into the matter, would he meet with any better success than the editor of the "Christian Watchman" did, when accepting an invitation to examine his affairs last fall? (14.)

#### REMARKS

[1.] This article made no allusion to the "Herald," but was a general slander upon what the editor termed "Millerism," as any one may see who will read it.

[2.] This heading was strictly appropriate, as the article over which it was placed contained a mass of calumnies only equalled by those under consideration.

[3.] This statement was made at the request of the Committee, and was true in every particular. The Tabernacle was not leased for the purpose to which it is now applied, but simply to be used for concerts, oratorios, lectures, &c.; nor had the Committee the slightest idea that it would be converted to a place for histrionic representations; but rendered similar in character to the "Melodeon," "Odeon," and other like public buildings, where religious societies usually meet for worship. It was expected that the uses to which the building was to be applied, and the alterations that were to be made in its structure, would be conformable to the written agreement.

[4.] This change in the character and design of the Tabernacle was effected by the gentleman who held the lease, upon his own responsibility, and without the sanction of the Committee. And until it was completed, and used for dramatic performances, it is obvious there could be no interference in the matter: then it was the intention of the Committee to see that the spirit and letter of the agreement were faithfully adhered to. This has subjected us to much censure, both from friends and foes; it has been to us a most painful and mortifying circumstance, and one which should have enlisted in our behalf the sympathies of every candid mind. The publisher of the "Gospel Standard," taking advantage of this unpleasant affair, withholds a part of the truth, and unites with those who vilify us, to make us personally responsible for this perversion of the uses to which the Tabernacle was to be applied. We envy not the man who possesses feelings like those which this at-

tempt to do us wrong exhibits; there is malice at the bottom of it—malignancy stands emblazoned upon its features.

[5.] Yes, we have noticed it, and answered it above. And these are the grounds upon which J. V. Himes is made a LIAR! When our statement was made, did we not expect again to occupy the Tabernacle, just as was stated? Where has been our falsehood? Could we control affairs, of which we had not the remotest knowledge? We do not believe that this wicked and unjustifiable course of the "Standard" will receive the approval of candid and Christian men. The publishers of that paper know that the impression they seek to convey is wholly groundless. The Committee of the Tabernacle will, in due time, make a statement, which will exonerate them from all censure. In the meantime we may premise, that the Tabernacle ceased to belong to our brethren when the contract was violated—it was determined that we would have no more to do with it as a place of worship, even if we incurred the total loss of every farthing invested.

[6.] This is all true—every word of it; all our brethren associated with us know it to be so; and none better than our accuser himself!

[7.] How to reconcile the above with the \$10,000, we leave with those who have represented us as being worth that amount. But this we will do: we will give \$8000 out of the \$10,000, to any one who will produce that amount, in money or property, belonging to us. If the asserter of this charge be honest, he will do this, or point to the property worth that sum. He was informed before the charge was published that it was void of truth.

[8.] That we contributed \$1500 towards the erection and support of the Tabernacle, is perfectly true, and the good it has accomplished, is to us a source of joy; but other return than this we have never received, nor designed to. We considered the money invested in the Advent cause; and if ever the time should arrive when it would not be needed in its present form, it was to be applied in other channels for the same object.\*

[9.] If the list and copy-right of the "Herald" belong to us, how came the publishers of the "Standard" with it? It appears to be common stock. The Agent of that paper was in our office a few days since, and observed to one of our clerks, that he had upon his list the names of two thousand of our best subscribers, and that our office was so corrupt, that it must inevitably go down. And yet this man can speak of the "large amount of actual property" invested in the list and copy-right of the "Herald!"

[10.] The reverse is the fact. That has been the obvious design of the writer from the outset. We have been bitterly assailed, in public and private, in meetings, and by the press, in order that a controversy might be provoked, that his views might be obtruded before our readers, so as to facilitate the accomplishment of his avowed design, to lay us upon the shelf!

[11.] We deny having made attacks upon him. We have but endeavored to expose the dark, underhanded plots concocted for our ruin. Feeble attempts have been made to explain some of the lesser moves in this unenviable procedure, but the greater ones remain unexplained.

[12.] We have not the slightest doubt that these "facts" are of a piece with the foregoing. We have no objection that these "facts," (which may not be so stubborn but that they may be bent), should be paraded, in all their "dread array," before the admiring eyes of a wonder-loving public! "Facts" of the character so darkly hinted at here, have been elongated to such a marvellous extent, that we regard them as past—present—future—not to be avoided by

\* It may be proper to state, that this cannot be realized under two years, if at all. Other claims have first to be met.

those who are in the path of duty. Such kind of "facts," like thorns, have ever been strewn upon the highway of life, and woe betide the luckless man who innocently walks the treacherous way with unshielded feet. But "forewarned, forearmed." We doubt not their character, nor the gain that will accrue to us by their narration. "Facts," indeed! Can the writer suppose we are ignorant of our own rectitude!—unconscious of the purity of our intentions? None knows better than he, that we are not afraid to court the closest scrutiny into all our transactions, both public and private! Why the folly, then, of thrusting before us a threat of stating "facts!"

[13.] Let us suppose that an envious man wishes to possess his neighbor's property; and in order to obtain it, suppose he should resort to means that would be regarded, by some antiquated lovers of piety, as equivalent to an infraction of the 8th commandment. Suppose that when his neighbor became aware of such designs, he made a statement of them, as they appeared to him, and the aggressor should thereupon mutter some unintelligible jargon about repentance, future course of fairness, &c., on the part of the aggrieved party! A course like this, under such circumstances, we should say, if our opinion was asked, was either insufferably stupid, or betokened unparalleled effrontery and assurance.

[14.] If he were an honest man he would. The insinuation directed against us here, carries upon its face a design to deceive. There is not an individual connected with us who is better acquainted with the whole affair alluded to than the Agent of the "Standard," and at the time of its occurrence he had no sympathy with the "Watchman." He is perfectly aware, that it was for the violation of every principle of courtesy and gentlemanly bearing, that the editor of the "Watchman," with his supposed mate of the "Olive Branch," were refused the privilege of examining our books. He knows that the former made the most gross and unfounded charges against us; and that we personally called upon him, and denied their truth, and placed in his hands a refutation of them, at the same time tendering him a full opportunity of satisfying himself of the truth of the charges, by an examination of our business accounts. The writer is also not ignorant, that the week following, the "Watchman" again defamed and traduced us; and then, immediately after, this unblushing slanderer, had the impudence to walk into our office, and gravely inform us that he would avail himself of the offer we had made! We indignantly refused, until he was willing to give us assurance that he would not invade every principle of decency and honesty!

We have now made a plain statement of facts. It has caused us much pain to be thus obliged to defend our character against assaults of this description. In the prosecution of the work which we believe God has called upon us to perform, we have sought to injure no man—to defraud no man. We have looked upon no man as standing in the way of the truth, and therefore had no disposition for the removal of any one. In all our efforts, and sacrifices, both of means and energies, we have had the glory of God in view, and sought to do good to our fellow men, regarding them as one great brotherhood, all bound to the bar of God, there to receive a just reward. And in the prosecution of such a work, so antagonistical to the ruling, pervading principles of the world,—surrounded by so many open foes, and many who hold the truth in unrighteousness—we cannot expect to have been always blameless. But this one thing we are not afraid to do—to appeal to God for our integrity of purpose.

MR. BRN. MILLER and HALE are lecturing at Morristown, Vt., with good success. They have sent us a good list of new subscribers, with some donations to the cause.



## Correspondence.

LETTER FROM BRO. J. H. MILLS.

Bro. Himes:—The Lord has been pleased in his good mercy to give unto us his blessed Word, which is a lamp to our feet and a light to our path, and therein informs us, that "Blessed are the dead who die in the Lord," which truth also will be attested by a voice from heaven, which is to be manifested at the fulfillment and completion of the Christian's hope—the resurrection from the dead at the appearing and kingdom of our Lord Jesus Christ—for we are commanded to comfort one another with these words, "For I would not have you to be ignorant brethren concerning them which are asleep—that ye sorrow not, even as others which have no hope. For we believe that Jesus died and rose again; even so them also which sleep in Jesus, shall God bring with him. For the Lord himself shall descend from heaven with a shout, with a shout (and with the voice, or order) of the archangel, and with the trump of God, and the dead in Christ shall rise first," &c. Surely this is a blessed hope, and worthy of all acceptance; and here we have the full proof that Jesus came into the world to save them that believe. We have been called upon in the order of him who is too wise to err, and who hath done all things well, and who scourgeth every one that he receiveth, and who chastises us that we may be partakers of his holiness, to part with one of our small number who look for and love the appearing of our blessed Jesus, and not ashamed to have it known that this is our hope, and that we expect he is at the door, and just about to be revealed in flaming fire. She received this blessed news and hope of Jesus soon appearing, through the labors of our beloved Brother Batchelder, for whose coming among us we praise God, and who we awfully fear, will have to stand as a witness against the many proud who rejected this blessed hope, and have turned back to the world, become stony ground hearers, and of those who have choked the word with thorns, &c.

She died in the Lord—she slept in Jesus—she has fallen asleep, and in the hope that it was but for a little while—she left a good testimony—she died in hope—she had a good hope through grace; during her illness she expressed the wish that, if it could be so, she might live to see Jesus come in his royal splendor in the clouds of heaven; but if not said she, He is coming soon. Her end was peace; and should any of us be called to lie as she now does, our prayer is, May our last end be like hers. Just before she died, she breathed her soul out in prayer, and while her friends were assembled around her bed, with solemn tone and look, she requested them to answer her one question. Said she, you must promise to answer it. After it being assented to, she replied, my friends, do you all love the Lord? I am afraid some do not. And when many of them answered yes, she exclaimed, Praise the Lord, and meet me in heaven. Her voice was hushed, her tongue paralyzed in death, and to speak no more until the blood-washed throng in white robes and palms in their hands like the sound of mighty thunders, unite to raise one chorus, and find why, as David says a tongue was given him to exclaim Alleluia! For the Lord God omnipotent reigneth. The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever; and with Isaiah, Of the increase of his kingdom or government, there shall be no end; and with Gabriel, He shall reign over the house of Jacob for ever, and of whose kingdom there shall be no end.

She was but 18 years of age; like a flower she was cut down. She lingered for three weeks in extreme pain and suffering, but now it is ended for ever, the days of her mourning are ended. She was followed to the tomb by a great many friends. We improved her death by making a few remarks from 2 Kings, 4:26, "Is it well with the child? And she answered, It is well." And praise the Lord God, we could respond delightfully to the answer of this woman. Yes it is well, all is well. May those who witnessed the scene, lay it to heart, and comply with her request, and meet her at the resurrection in the kingdom of Jesus.

The few of us here that are looking for the Lord, are still strong in faith. I have just returned from Bristol, where Brother Batchelder encouraged us, by proving we had not followed cunningly devised fables, and also that it was Jesus' right to have the throne that was to be overturned. Our friends are looking up and lifting up their heads, knowing their redemption draweth nigh. God has in mercy heard prayer, and given us a soul to rejoice over him who with us is now bound for the kingdom, and whom I pray will en-

dure to the end. May the Lord strengthen him and preserve him blameless till the coming of Jesus.

The name of our departed sister was Sophia Platt. She was gentle, meek, mild, generous and tender, and we who subscribe and take the paper, as her friends, some of whom also do request, that you would in the Herald, be pleased to publish a notice of her death.

And now dear brother, may the Lord bless you and strengthen you, and fit you for your arduous labors, and comfort you with his promise in every time of need. Lo I am with you always, even unto the end of the world; and grant that we, with many whose faces we have never seen on earth, may meet in the kingdom of our Father, there to ascribe unto him that loved us and washed us from our sins in his own blood, "To him be glory, honor, might, majesty, riches, dominion and power for ever." Amen. Amen.

And now permit me to subscribe myself dear brother, a fellow-laborer in the cause of the resurrection and the life.

J. H. MILLS.

P. S. She died Tuesday, Sep. 30th, between the hours of 8 and 9 o'clock in the morning.

Waterbury, (Conn.) Sep. 30th, 1845.

FAIRFIELD. Bro. A. G. Jennings writes:—I have been thirty-five years at sea, and commander of a ship in every quarter of the globe except Africa, and the Bible has been my delight to study; and in storms and tempests I have had the consolation of knowing my Father was at the helm. I have been a professor of the religion of Jesus for thirty years; and about two years since, Bro. Miller's writings came into my hands, and I have read the Cry, the Watch and the Herald with much satisfaction, and have found nothing in them to condemn or deplore, except their fixing on the time for our Savior to come, which I never fell in with, and consequently have had no disappointment; but I am constantly looking and longing for his coming from day to day; and I have joy and peace of mind when I reflect that it is a command given to watch, for in such an hour as ye think not the Son of man cometh. I am a member of a Congregational Church of two or three hundred members, and am the only one that I know of that believes in the advent to be pre-millennial; but they will not read any second advent papers, or have any thing said on the subject at the religious meetings, consequently they shut their eyes and ears against a very important and plain doctrine of the Bible.

From your friend and brother in Christ,

A. G. JENNINGS.

This brother writes in another part of his letter, that he does not wish to be taxed with postage on any more Judaizing papers.

NIAGARA, (C. W.) Brother McClellan writes: The advent cause is prospering with us, although we are driven out of our churches, or obliged to leave them, and our meeting-houses shut against us; we can worship God in a private house or a barn. We have held a conference which commenced on the 26th, and continued over the Sabbath. We held the meeting in a wagon house belonging to Bro. G. Lawrence. We had a good attendance on the Sabbath; the people gave good attention to the word spoken. We were favored with the labors of Bro. Bywater and Morley. The meeting was truly interesting to those who believe in the speedy coming of Christ, and it was a feast of fat things to believers. On Sabbath, we had the pleasure of going down to the water to see three believers buried in baptism. There is a band of brethren here numbering about twenty-four. God is with us. There seems to be a coming up to the help of the Lord, while the churches around us are in a manner dead. God will take care of his own cause. We labor under disadvantage in not having a convenient place of worship. Our prospects are brightening at present. We hope soon to have a convenient place to hold our meetings. May the Lord bless his cause, and may souls be sealed for his kingdom in the prayer of your brother in the Lord.

J. McCLELLAN.

This Brother complains of being troubled with various heretical sheets.

ROCHESTER, (Mich.) Bro. W. C. Johnson writes: The brethren here are looking for and hasting unto the coming of the Lord; because we know that when he who is our life shall appear, we shall also appear with him in glory, and we shall be like him, for we shall see him as he is, and he will change these vile bodies, and fashion them like his own glorious body. And seeing that we look for such things, may we be diligent that we may be found of him in peace, without spot and blameless. Let us hold fast that where-

unto we have already attained, lest at any time our hearts be overcharged with surfeiting and the cares of this life, so that day come upon us unawares. May the time soon come, when the people of God shall come to Zion with songs and everlasting joy upon their heads.

Yours waiting for the Lord from heaven.

WILLIAM C. JOHNSON.

SALMON RIVER, P. O. (Oswego Co. N. Y.) Bro. J. Seavy writes:—My faith in the second advent being founded on the scriptures of truth, is not influenced by the passing of any point of time. The evidence appears to me to be conclusive, that that great event is very near. My prayer to God is, that through free and unmerited mercy, I may be clothed with a wedding garment of his righteousness, that I may receive an inheritance in the everlasting kingdom of our Lord and Savior Jesus Christ. The views expressed by the Albany Conference I most heartily approve of, and think they have done, and are calculated to do great good. The wild fanaticism of many I lament. It is not however surprising, considering the high excitement, the structure of many minds, and the partial knowledge they possess of the fundamental truths of Scripture. Your course, I believe, has been a very consistent one; I admire your perseverance and activity in the glorious cause. May the Lord direct our frail barks into the haven of eternal rest.

Yours in the glorious hope of the gospel.

JOSEPH SEAVY.

LETTER FROM CANADA WEST.

Dear Brother Himes:—I am glad of the privilege of sending the names of some new subscribers, with the money to sustain as well as circulate your valuable paper; I feel it to be duty, and also a privilege. I have not had the reading of the Herald for some weeks past, in consequence of traveling through a part of the country where it is not taken; but meeting with a few late numbers, I have had my heart cheered to-day. And while eagerly looking over its contents, I felt as though I had met with an old tried friend, whose absence I had mourned. If all prized the cheering rays as highly as I do, you would have more to do, and more to do with. Still, with the pleasant things, I find some things very painful. The thoughts of dear brethren (whom I believe to be beloved of God) being at variance, is to me, painful in the extreme. O, that brotherly love might abound. The cause of God in this region is somewhat prosperous. The children hold on to the blessed hope of soon seeing him that was dead and is alive for ever more. I believe there are none this side of Toronto in Canada West, who are professedly looking for the Savior to appear soon, but what look for that same Jesus who died and rose again, and ascended into heaven, to so come in like manner as he went up. My prayer is, Come Lord Jesus, and come quickly.

Brother Powley finds the Gospel Standard directed to him, and knows not how they came by his name. He was surprised to find a bill in the three numbers which came to the office. He says they can do as they like about sending them, but he will take no more from the office.

Brother Powley wishes you to say through your paper, that he will not pay the postage on the paper, when they will not pay it when a paper is sent back. He requests them to stop it immediately, and save him farther trouble.

HESTER A. PARKS.

Kingston, Sept. 30th. 1845.

LETTER FROM ST. JOHNS, N. B.

Dear Bro. Himes:—I am desirous through the medium of your paper, to discontinue, not only for myself, but also for the brethren whose names I furnish you, a paper called the Gospel Standard, published in your city, which has been sent us for a few weeks past, and still continues to come, without our having become subscribers for it; and as none of us coincide with the views set forth in its columns, we none of us desire its continuance. Although edited by six Reverends, the spirit with which it is conducted, seems to be greatly at variance with the gentle teachings and examples of our blessed Lord. St. Paul assures us that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, truth, meekness, &c. against such there is no law; and the works of the flesh are manifest, which are these: hatred, variance, emulations, wrath, strife, sedition, heresies, annoyings and such like, and declares that they who do such things, shall not inherit the kingdom of God. I believe with St. James, that a fountain cannot send forth at the same place bitter water and sweet; that the wisdom



that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruits of righteousness are sown in peace of them that make peace. I do not wish to be understood to judge any man's or body of men's motives. I judge no man; but we do wish to have the numbers of the Gospel Standard discontinued. And now a few words to let you know that there about twenty in the vicinity of Clarenceville, who are strong in the faith that he that shall come will come and will not tarry, who still hold fast the profession of their faith without wavering, looking for that blessed hope, the glorious appearing of the great God and our Savior Jesus Christ. And endeavoring so to live, that when he who is our life shall appear, we may also appear with him in glory. Yours in the bonds of affection.

DAVID L. LEWIS.

St. Johns. (C. E.) Oct. 4, 1845.

BRO. RANDALL, of Venice, N. Y., writes, that he is confined to his room by a cancer, which will soon terminate his life. But though suffering greatly, he states that his faith is strong of soon seeing Jesus in all his ineffable glory. Though his mortal body may go to the tomb, it will be called forth when Jesus shall descend. The signs to him indicate the speedy approach of the great Deliverer. He adds, "I read the 'Herald' weekly with deep interest, and should be glad to have it while I live, but I cannot pay for it."

You shall have it, dear brother. And so long as Providence gives us the means, you shall not be deprived of it.

BANGOR, Me.—Bro. Jenkins writes that he is still firm in the faith of the personal coming of the Lord. He says he is a literalist, and looking for the resurrection of the body, without which all is vain and visionary. He says he still loves the Advent doctrine with all his soul. "Yours in the faith of soon seeing Jesus, who shall soon change our vile bodies, and fashion them according to his own glorious body."—We are happy to hear that the cause is reviving in Bangor and vicinity.

NORWICH, N. Y.—We are glad to hear from Bro. Chapman again, and of his success in Norwich and vicinity. He informs us that friends open their doors to him wherever he goes. Our friends may be assured that Bro. C. will do honor to the cause. He labors in a humble, unpretending way, but always with good results. We need more such laborers.

SYRACUSE, N. Y.—Bro. Clapp informs us that there are a few in that place who still hold fast their confidence and faith in the speedy coming of the Lord.

### Foreign News.

The steam-ship *G. Britain* put in at Holmes' Hole on the 13th, under signals of distress, after having suffered severely from gales, which continued for ten days.

The religious movement in Germany is still productive of much excitement. The Prussian Government views the Abbe Ronge with the same suspicion as before. And while he was passing through Manheim, he was prevented from sleeping there.

The accounts from the north of England speak despondingly of the Agricultural prospects. It was believed that the crops would prove to have suffered greatly, from the incessant rains that had prevailed for three weeks up to the last advices. The progress of cutting and housing the produce, during the continuance of the warmth and sunshine, had not been so great as had been anticipated. Though the fine weather still continues, the season is too far advanced for the sun to have any salutary effect upon the grain.

The failure of the potatoe crop is almost universal. And to meet the consequent demand, large quantities of rice and grain have been taken out of bond, for transhipment to France, Holland, and Belgium.

It appears that the Irish Collegiate Bill is again under discussion, accompanied by all the virulence that attended its previous agitation. The Bishops and Archbishops of the Catholic hierarchy are at issue upon the point.

The central provinces of Russia have escaped the potatoe disease; but the corn has suffered somewhat from an insect resembling the common flea.

A dustman in London has become possessed of a fortune of £50,000. He celebrated the event by giving a dinner to all the dustmen in London, and illuminating his house in the evening.

In the months of June and July, the heat was so excessive in the south of Russia, that the troops were not able to march in the night. The drought there has caused much damage.

Upper and Lower Hungary have been completely laid waste by most dreadful inundations, that occurred at the beginning of August. Upwards of a million of the inhabitants are threatened with all the horrors of famine.

Egypt.—The unforeseen change of Ministry in Turkey had created a great sensation in Alexandria. Mehemet Ali was awaiting the return from Constantinople of Kiamil Bey (Pasha), his future son-in-law, previous to his quitting Alexandria for Cairo.

## THE HERALD AND WATCH.

BOSTON, OCT. 2.

### Encouraging Letters.

Dear Bro. Himes:—The recent attacks made upon your character, I regard as equally directed against myself, and the brethren generally in this city. Having been acquainted and associated with you in the Advent cause from the first, and having the highest confidence in your integrity, I trust you will still be sustained in your labors to promote the cause of the Advent. I know the character of the opposition; and if it were as well known abroad as it is at home, you would have no occasion to make any defence, or explanation.

But I take my pen simply to assure you of my sympathy in this time of trial, and to pledge you \$50, in aid of the Advent office. I hope the friends of the cause will not see you suffer. Yours, respectfully,

TO J. V. HIMES. PRESCOTT DICKINSON.  
Boston, Oct. 17, 1845.

Dear Bro. Himes:—I fully concur in the above, and pledge you \$20 for the same object.

Yours, J. G. HAMLIN.  
East Boston, Oct. 17, 1845.

Bro. Himes:—In view of an article in the last "Gospel Standard," in which it is stated, that "although you have been taxed by the city assessors for only \$10,000, the probability is, that you are worth a much larger amount," I feel it to be my duty (having been engaged in your office for nearly three and a half years last past) to say, that, according to the best of my knowledge and belief, a few hundred dollars will cover all that you are actually worth, as to this world's goods; and I consider the article referred to as unjust, and calculated to mislead the public in their estimation of your property, and consequently to do you a great injury. Your humble servant, J. KILTON.

ADONIRAM JUDSON.—We observe by the papers that this eminent and noble hearted pioneer in the cause of Foreign Missions, has arrived in this city, after an absence of upwards of 30 years! We truly venerate the man who can, like this eminent missionary, devote the best portion of his life, and all the energies of his soul and body, to the good of his fellow men! We would to God that the Christian world (and particularly the Baptist denomination, to which he belongs) would manifest but a tithe of the faith and sacrifice that characterize this good man.

THE GOOD WORK BEGUN.—Our friends will see that, at the intimation of our necessities, some have given us a token of their interest in our welfare. We have nothing farther to say, than that we need—*really need*—all that is now due for books and papers, to enable us to meet all demands against this office.

BRO. T. COLE has just returned from Dartmouth and New Bedford, where he had attended excellent meetings. The cause is reviving. Bro. F. G. BROWN is doing well at the latter place.

WE notice in the papers the death of Bro. JAS. SABINE, Rector of Christ Church, Bethel, Vt. Bro. S. was one of our earliest friends in the Advent cause, and his communications have frequently appeared in our columns. We hope to give a more extended notice in our next.

BRO. FARRIST was in town on Friday. The cause is prospering, under his labors, in Providence.

The cause in this city is increasing in interest. We shall say more in our next.

### Hebrew Repetitions.

DAUBUZ, in commenting on various Hebrew idioms, gives for a rule, that "the repetition of a prophecy, vision, or dream, signifies the certainty and speedy accomplishment" of the event thus predicted. And he adds:—

"From this use of the repetition of a thing may several passages of Scripture be explained; as Psa. 92:11,—where to show the certainty of trusting in God, it is said, 'God hath spoken *once*, twice have I heard that that power belongeth unto God.' So Job 10:5, uses the same way, to confirm his protestation to God. And this is also conformable to the usual style of the Hebrew language, wherein repetitions of the same word are marks of certainty; as Gen. 2:17, 'lying thou shalt die,' i. e. thou shalt most certainly die; and Exod. 3:7, 'seeing I saw,' and the like. Indeed," he adds, "such repetitions of some emphatical word are very frequent in all sorts of authors; and they are a passionate way of expressing things of great concern."—*Sym. Dic.* p. 24.

It will be conceded by every intelligent and thinking mind, that we hourly witness the occurrence of events, that fully justify us in anticipating yet further developments of like character. It is as true in ethics as in physiology, that when the body is affected by disease, and unnatural secretions take place, diffusing over the whole system destructive humors, a disruption in some part must ensue, which will result either in a purification of the whole, or in death. So in the moral world, both at home and abroad, there are indications of the almost total putrefaction of all that should be considered estimable in the eyes of men. The evils that now afflict mankind, laying waste the fair fields of this abode of man—that carry into the homes of the high and the low the "pestilence that walketh by noon-day"—that covers the earth with the bones of victims sacrificed at the shrine of Mammon—that robs Virtue of her spotless robe, and places upon her unwrinkled face the brand of shame—that strips from man his only jewel—his good name—and leaves him to wander shelterless, without a friend, save Him who "sitteth in the heavens;"—we say, that which causes all these evils, is but the epitome of the one great disease, under which "the whole creation groaneth." "Is there no balm in Gilead—is there no physician there?" Yes, truly; there will be a "restitution of all things that God hath spoken by the mouth of all his holy prophets since the world began."

### Letters and Receipts for Herald and Watch,

TO OCTOBER 18.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

N. Trull (in full)—25 cts. N. Willey; H. Williams; J. C. Jones; A. Guild—each 50 cts. L. Campbell, 235; J. Vreelandt, 243; S. Haight, 257; V. N. Cushman, v 10; A. C. Knowlton, v 10; Miss Irish, 248; B. Brazen, v 10; P. Burdick, 251; A. Odell, v 10; L. A. Stratton, 246; S. Brown, 249; J. G. Hunter, 204; J. Crosby, v 10; J. Marston, v 10; M. Fish, 222; Mrs. Elliott, v 10; T. Goodwin, jr., v 10; M. Gillett, 243; L. B. Caswell, 226; J. Liney, 246; J. H. M. Cramer, 222; G. Blake, 254; J. Randall, v 10; T. Trigg, 258; S. Kimball, 222; Nancy Bartlett, 223; Dea. Cabbot, 246; D. C. Claffin, 204; I. Bell, 243; H. Caswell, 190; H. P. Holt, 243; J. Moffatt, 308; Susan Parker, 258; T. Gupta, 258; C. McConnell, 258; Sarah Hill, 258; M. Call, 258; M. W. Burlingame, v 10; M. Beal; J. S. Rhoades—each \$1. F. Cogswell, v 10; E. Woodworth; J. Fennimore; J. Hutchinson, 222; M. E. Shultz, 269; L. Sturdivant, 269; Mary Knowles, v 10; G. Brigham (please give P.O. address); J. Kendall, 274; J. McKenzie, 296; J. Haley, 222; N. Perkins; L. Merrill, 274—each \$2. S. Hardy, 260; A. Simpson; R. Lockwood (4 cots.), 253; J. P. Richards, 232—each \$3. J. H. Josslyn, v 10; J. E. Mayo, v 10; J. Pierce, v 10—each \$4. J. H. Tobias, 276; J. B. Graves, v 10—each \$2 25. A. Sherwin, v 10—\$1 75. W. Clark, 263—\$1 50. R. Hutchinson, money rec'd. S. Brown (on acc't)—\$8. A. Sherwin—\$8 25. H. Tobias—60 cts. J. Reynolds (books sent)—\$1.

LETTERS.—P. M. Randolph, Mass.; J. C. Bywater; L. Newcomb; A. C. Wetherby (letter rec'd with \$2 Sept. 12); J. Hazelton (paid to 13 v 10); D. Bates; P. M. Cincinnati, O.; G. Needham; P. M. Akron, O.; P. M. Columbus, Ga.; J. Weston; W. Bebee; E. L. M. Chamberlain; P. M. Northfield, Vt.; A. P. Barringer; H. & J. Iveson; M. Chandler; P. M. Braintree, Vt.; J. Clark (papers sent regularly); P. M. Charleston, Me.; S. Bliss; J. Connor; A. Hale.



# THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!

VOL. X. NO. 12.

Boston and New York, Wednesday, Oct. 29, 1845.

WHOLE NO. 234.

## THE HERALD AND WATCH

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### The Lord is at Hand.

Rom. 7:24, 25—"Oh wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord."

Oh, why is this spirit so deeply o'ercast,  
And why is this life nought but sorrow and gloom,  
That the earth-fettered pilgrim desires to have past  
The long wearisome journey that leads to the tomb?

'Tis sin that possesses, that rules, in that breast  
Where the Spirit of Christ ought to make His abode,  
Darkly tempted without, and within sore distress,  
The frail wretch sinks o'erwhelmed 'neath his burden-some load.

Oh, who shall deliver the captive enchained  
In this body of death? or the slave shall set free!—  
Thanks, thanks be to God, who in mercy hath designed  
A Redeemer to send us, O Jesus in Thee.

Then awake up, ye sleepers! arise from the dead!  
On the watch-towers of faith let your beacon-fires  
Flame:

For the Conqueror comes, our Omnipotent Head:  
Lo! the Lord is at hand! shout His wonderful name!

Proclaim it, proclaim it, till earth's farthest bound  
Shall hear and re-echo salvation's glad word!  
While His church stands prepared for the last trumpet's sound,  
In holy expectancy waiting her Lord.

### Popery Now the Same.

We have been repeatedly requested to publish in our paper the work from which the following extracts are made; but being unable to procure a copy, we give the following synopsis, which appeared some time since in the "Midnight Cry."

"A great change is said to have taken place.—But in what is the Church of Rome changed? Has it abated any one of its lofty pretensions to infallibility, miracle, or the profession of exclusive truth? Has any council been called to repeal one objectionable dogma of their religious faith? Has any bull of their spiritual father commanded them to prefer their allegiance to their sovereign, as Christian subjects, to their imaginary duty to their Roman pontiff? Are the poor allowed the free use of the Scriptures? Are they allowed to read and to meditate on the word of life? The members of the Church of Rome are still kept in the same darkness, still bound by the same spiritual tyranny, and actuated, even at the present day, by the same mad, cruel, and ferocious fanaticism. They declare their church unalterable, and are themselves unalterable."—*Townsend's Notes.*

A deeply affecting illustration of the above truths has just been given us in a pamphlet of 140 pages, issued by Saxton & Miles, New York, entitled, "Iniquities and Barbarities practised at

Rome in the Nineteenth Century, by Raphaelle Giocci, formerly a Benedictine and Cistercian Monk."

Those of our readers who cannot purchase the work, will thank us for a brief statement of its thrilling facts, which show that the hoary headed mother of harlots, though painted and disguised, is still the same.

Only a few years ago, the author of this book was a smiling child in Rome, enjoying an affectionate mother's love. When he was only seven years old, his parents decided to place him in a college. He was sent to the college of the regular clergy, in the city of Frosinone. Here he was under the care of the Order of the Liguorini. It was founded by Alphonso di Liguori, when the Jesuits were losing ground, and was designed to take their place in arresting the progress of European civilization. With them he spent five years, in an uninterrupted course of devout occupations and religious ceremonies, dignified by the name of piety.

When he was about eight years old, he was enticed to dedicate himself to the priesthood.

At twelve, he was sent to the college of the Jesuits at Rome. He now supposed himself free from the promise he had before made, but the Jesuit governor of the college told him if he drew back, he would set upon himself the seal of damnation.

"What, Father!" said the youth, "is a promise made at eight years of age to bind me for life? and am I to be a priest by force?"

"Oh no, not by force. The dedication of yourself to the Church was voluntary. As to your youth—tender plants are pleasing to God, and Mary loves those children who place themselves under her tutelage, and give themselves to her service. I perceive that this is a temptation of the evil one. The best remedy under such circumstances, is to have recourse to God, through the medium of Mary. We are now arrived at the month peculiarly her own. Go—throw yourself upon your knees in your chamber, and with true humility write an address to that powerful advocate,—ask counsel of her,—and be assured that she will inspire you for your good." Thus saying, he dismissed me.

With regard to this advice, it is necessary I should explain that there is a custom prevailing in Rome, of dedicating the entire month of May to the service of the virgin. All the students of the Roman College, who are under the guidance of the Jesuits, are required in this month to write an address to her, bearing the following inscription—

TO THE MOST HOLY MARY,  
QUEEN OF HEAVEN AND EARTH.

In this address, each young lad exposes his peculiar wants to Mary, and opens to her the most secret recesses of his heart; asking her for assistance to enable him to repress those passions which he feels himself least able to govern. These addresses are placed upon the shrine of the Madonna, where they remain till the last day of the month when they are burnt amidst dedicatory songs; the youths being taught to believe that petitions thus offered will infallibly have their effect, if not in this world, in the world to come.

Who cannot, in this usage, perceive the depth

and subtlety of the Jesuit, employed to discover the inclinations and predominant passions of the youth under his guidance? Alas! poor youths!

He remained four years, in which time his teachers made it their chief business to inspire him with a hatred of Protestantism. They told him "Protestants worshipped Mumbo instead of God, that they did not believe in Christ, that they slaughtered each other daily, like ferocious beasts, that they put the Roman Catholics to death, that they attended to no civil restrictions, but continually lived in a state of anarchy." These representations made him bitterly hate the name of Protestant, and he looked upon the English as a nation of monsters. But his active mind grew tired of confinement, and he wrote a determined letter to his mother, which induced her to remove him. He attended the schools of La Sapienza, and became much attached to his fellow students, but his mother's confessor, a Jesuit, worked upon her feelings till she was induced to consign him to the Jesuits, under the pretence of studying philosophy. His mother's tears, his sisters' prayers, and his father's commands induced him to give his consent, and he entered on the 20th of December, 1836, beguiled by a promise that the vows he might take upon him were a mere form, and that his seclusion would be but for three years.

Here he fell in company with a young man named Appolloni, whom he had formerly known, when vigorous in health, ruddy and joyous. His pallid countenance, sunken eyes, and attenuated form revealed his misery. The following is the account of their interview, in which the veil of sanctity was partially and momentarily drawn aside from the iniquities it concealed.

Finding himself alone with me, and remembering the close friendship which had ever existed between us, he threw aside all caution, and anxiously inquired—

"Is it long since you saw my mother and sisters? Are they well? What are they doing?"

"How is this?" I answered with astonishment. "Your mother writes to you weekly, and is satisfied with the assurance that you are happy in your vocation. I do not understand you. It appears to me that the case is far otherwise; and these tears bear strong evidence that all is not well."

"My friend! my friend!" he exclaimed, giving full vent to his feelings, "to what a place art thou come! I never receive letters from my family, and what you have just told me convinces me that my letters are kept back by these monsters."

"Oh, no, you are mistaken. I know to a certainty that your mother receives them punctually."

"Yes, those written by the monks in my name, but not my own," was his reply.

"Impossible!" I exclaimed, amazed at such a declaration. "It is impossible that they can have arrived at such a depth of wickedness."

"It is, alas! but too true; and I am grieved that you should have placed yourself in their terrible talons."

"If it be indeed so, I will force the door, or jump from the window; nothing shall detain me here." The blood rose in my veins, and I should have rushed towards the door, to attempt an impossible flight, had not the poor fellow held me back, and with a supplicating voice cried,



"O, for mercy's sake, have pity upon an unfortunate youth! Sacredly restrain your feelings—disclose not a word of what has passed between us; otherwise a heavy punishment will assuredly fall upon me, and God knows, a few drops of the water of Tofania may be in store for both of us."

"For both of us? My object in coming here is study, and you say that they will dare to give me the water of Tofania? No, no, it cannot be; this is but a phantom of your heated imagination."

"I repeat that what I have uttered is true; I conjure you to submit, as I have done, or in a few days you may cease to exist."

"How? Die! Die in the hands of these cruel men? O unhappy me, where am I?"

He took my hand affectionately, and said, "Calm yourself, since weeping will do nothing for you, and you will have time enough to weep. Perhaps God may aid you; and let me entreat of you, as you desire peace, as you value your own life, as you value mine, never allow the conversation that has passed between us to escape your lips; and be careful to yield a prompt obedience to the commands of the monks. Adieu." Having thus spoken, he hastily quitted the apartment, and I was left alone.

Six years, Cioeci remained in the hands of these men, submitting to one demand after another, by which the monks sought to bind him, and secure his property for their monastery. Notwithstanding his conversation with Appollonj, and the deception in which he detected them, it was a long time before the reverence his mother taught him to feel for the monks could be eradicated.

They importuned him to sign a "deed of humility," in which he was to make a renunciation of all he possessed on earth, and profess himself willing to assume the habits of a monk.

When he comprehended the nature of this deed, he declared he would never sign it. They coaxed, and threatened him with penance, deprivation of food, and imprisonment; but he was inflexible, and retiring to his room, burst into tears.

After spending two or three hours in bitterness and woe, I resolved to have recourse to my family, and implore their succour. For this purpose I wrote a long letter to my mother, in which, after having exposed all the miseries of my heart, and related what had taken place with regard to the "deed of humility," I begged of her to give me consolation and advice. I gave the letter into the hands of a servant, and, on the following morning, received a reply, in which I was told in general terms, to be tranquil—not to resist the wishes of my directors—to clothe myself as they pleased, and to sign unhesitatingly any paper that might be required; for when my studies were completed, and I quitted the college, the validity of these forms would cease. This letter set all my doubts at rest, and restored peace to mind—it was written by my mother, and she, I felt assured, would never deceive me. How could I, for one moment, imagine that this epistle was an invention of my enemies, who had imitated the handwriting and affectionate style of my mother? Some persons will say, you might have expected it, after the warning given you by Appollonj. I reply, that in the uprightness of my own heart, I could not conceive such atrocious wickedness—it appeared utterly irreconcilable with the sanctity of the place, and with the venerable hoariness of persons dedicated to God.

He submitted to their demands, while a chill crept over his frame, repeating to himself, "This is only a form, and at the completion of my studies this deed will be cancelled."

He then wrote a letter, at the dictation of the Master, full of indifference to the world, and tranquil satisfaction at the choice he had made. He afterwards learnt, that of 50 or 60 letters he had wrote in 13 months, this was the only one which reached his parents.

He went through the ceremony which represented his death to the world, in presence of a crowded congregation, of which his own family

were a part, but he was not permitted to speak to them till several days afterwards.

The long wished-for Monday at length arrived, and I was accompanied to my home by the Master of the novices. Although the horses conveyed us at a rapid pace, the distance appeared to me interminable. I had no sooner entered the house than I rushed to my mother's apartment, leaving the Master alone, notwithstanding I had been forbidden to quit his presence for a moment. After the first exchange of embraces and affectionate inquiries, I anxiously said,

"Relieve me, for pity's sake, from a doubt that weighs horribly on my mind—tell me, have you received my letters during the time I have been in the college?"

"Yes, all my son," replied my mother, "and can produce them." "And we, too, have ours," said my sisters, who were present.

They produced the letters. I hastily opened several addressed to my mother, and on finding them to contain sentiments never expressed, nor even thought of by me, I uttered a cry of distress, exclaiming—"Ah, how have I been deceived!"

"Why? how? what do you mean?" they all inquired in astonishment.

"O unhappy me! God is witness that I have written none of these letters."

"Written none of these letters? Impossible!—how can that be?"

No, not one. *They are not mine; they are forgeries of the masters,* I declared.

"Then," inquired my mother in alarm, "tell me. . . . Your profession?"

"I have been entrapped into it. It was not my desire to become a monk—rather do I abominate and detest these monsters."

"Silence, my son," added my distressed mother, "the Master is near, and may hear you—worse may befall you."

Notwithstanding this disclosure, the mother persuaded him to return, and promised to appeal to a Holy Convocation of Bishops to obtain a declaration of the nullity of his vows.

Six months afterwards, he was seized with a slow fever, which, for three months, confined him to his room. He then became acquainted with Dr. Riccardi, who said to him,

"I have attended in this monastery for ten years, and also in many other religious houses, and in all I discover youths, who, like you, have been lamentably deceived; I hear the same complaints, I am called upon to cure the same disease, and oh! in how many instances have I known it to prove fatal!"

This hint at poison had an awful confirmation soon after. The librarian of a neighboring monastery, which the young monks visited, often spoke to them in praise of the Bible.

He induced fifteen young men to sign a paper adopting the Bible as the only rule of faith. As soon as this was known, the librarian was slandered in the grossest manner, and of the others who signed the paper, eight came to a mysterious death, evidently caused by poison, and the other six were sick for months. Cioeci and the librarian were the only ones who remained untouched, but they lived in daily expectation of sharing the same fate.

In his third year, the librarian furnished him with a Bible, which he kept concealed in his room, and secretly read. This opened his eyes to the errors of Popery, and he became a Protestant. By some means the monks became suspicious of him, and towards the middle of the year he was, one evening after supper, seized with violent spasms in the stomach.

A burning heat in the chest and throat, which kept rapidly increasing, led me to suspect the cause of this sudden illness. In a short time I became of a livid color, and foamed at the mouth. On seeing around me the monks, who had hastened to my cries, I turned towards them, exclaiming, "You have your revenge! Death will soon ter-

minate my miseries; but I esteem you less true in treating me thus, than in having sacrificed me by deception!" None of the remedies administered afforded me the slightest relief. All my companions were affected to tears at the sight of my sufferings. "My mother! my mother!" I exclaimed; "let me, I entreat you, see her once again before I die; . . . and my father, my brothers, my sisters, let me embrace them all!"

The physician arrived. His countenance was new to me. They told me that in consequence of the urgency of the case, they had called in a doctor of the neighborhood. He gave me a glass of medicine which he had brought with him, and I swallowed it with hope. A few minutes after, instead of being relieved, my pain became more intolerable, and the heat in my throat increased. I then insisted on their summoning the ordinary physician, who was, I knew, my friend. Dr. Riccardi came. Having inquired into the nature of the attack, he took from the table the phial that had contained the medicine I had swallowed, and having examined the few remaining drops, he shuddered, and with a mysterious and significant "ah!" threw it out of the window, quickly preparing for me another medicine, which I drank in his presence. He then left, and a violent sickness brought me the wished-for relief. After three hours he returned, and ordered that I should be placed in a hot bath, and from thence be conveyed to a warm bed. This induced perspiration, which completed the happy change that the medicine had already produced; and, contrary to the expectations of my persecutors, I escaped from the jaws of death.

Soon after this he prepared to appeal to the Pope, and Convocation of Bishops. So fully did he sustain his charges of iniquity and deception against the monks, that he was declared free from his vows, with one exception:—he was forbidden to marry.

Indignant at this unjust decision, which inflicted punishment on him, while it acknowledged him to be not only the innocent but the injured party, he refused to accept of liberty on those terms, vainly hoping to obtain justice from the priests in power.

When his course of study was ended, his parents came to the college to obtain his release. But before they were permitted to see him, the monks filled their ears with such tales of his impiety, that the loss of their confidence was added to his cup of misery. He thus describes their interview:

Having flown to embrace my mother, she avoided my approach, receding a few paces, and concealing her face, bathed in tears, in her handkerchief. With surprise I addressed her, exclaiming, "Why is this? What have I done? Am I not worthy of your affection?"

"No," said my father, with tears in his eyes, but with a firm voice, "no, you are not worthy of the name of son. You embitter our declining years; you disgrace the good education you have received; you have stifled the good principles that we have instilled into your . . ."

Here interrupting him, I said, "At least tell me, I entreat, in what I have failed."

"Have you the effrontery to ask such a question? Are you, then, lost to a sense of remorse? You curse God; you blaspheme Christ!"

I could hear no more. Roused with indignation at so black a calumny, I exclaimed in a voice of passion—"Liars! deceivers! have they proceeded even to such lengths? Do they aim at bursting the bonds of consanguinity! Will they deprive me of the affections of my family? Do not, my dear parents, allow yourselves to be thus deceived; I worship God, I adore Christ; but because I am a Christian I am hated by those persons, whose only god is their belly."

"Do you not see that you are condemning yourself?" was the reply. "To speak evil of the ministers of God is gross impiety; it is offending the Almighty in the apple of his eye. Utter not such sacrilegious words; suffer them not to proceed out of your mouth. Were you indeed a



Christian, it is not to be conceived that the Superiors would all declare you impious;—all concur in condemning you—all affirm that you exhibit no tokens of piety. You say you adore Christ, while you trample on the laws of the Church. Are you not sensible that by slighting her you blaspheme Christ?

Striving in vain to convince my unhappy parents, I found with bitterness the truth of the saying so common in Italy, "A lie from a superior is worth a hundred truths from a vassal." This sentence is summary of the moral and political state of my unfortunate country, where the idea of power is based, not upon justice, and truth, but on brute force. My parents left me, turning away in sorrow and anger, and I went to my chamber overwhelmed with grief and desolation at being thus abandoned. 'Twas then I felt how consolatory was prayer; how inestimable the privilege of being permitted to address God as "Our Father, who art in heaven."

These parents, it will be remembered, had received abundant proofs of the iniquity of the priests; yet we here see the power of spiritual despotism.

Ciocci, at length gave up all hope of justice, unless he could obtain it by enlisting a Jesuit of some rival order in his favor. He went to one, who, being confessor to many of the Cardinals, had it in his power to serve him. The Father Mislei received me in the most benevolent and courteous manner, and sympathized in my misfortunes. I told him of my resolve to break the yoke which they would force on me against my will. He spoke to me encouragingly—I cursed the monks, and he approved; I waxed warm in the recital of the harshness with which I had been treated, and he feigned to be seized with holy indignation at the relation of my sufferings. He was nearly brought to tears; but instead of tears he sent forth at intervals half-suppressed sighs, as though he would breathe out his tender soul and place it in my hands. Enraptured with this exhibition of what I took to be natural feeling, I believed I had at last found the thread of escape from this labyrinth of trouble; I could have believed anything rather than that was a mere scene being enacted to answer certain ends. I had not then read the history of the Jesuits, nor knew that the text of St. Paul 1 Cor. 9:22, "I am made all things to all men, that I might by all means save some," had been interpreted by them in the impious sense of—"The end justifies the means;" and that both in Japan and China the Jesuits had made themselves even idolaters, in order that they might thus entice the people. The counsel this man gave me was to the effect, that I should consider my conscience free from all obligations to obey the monastic rules, to which I was no longer subject, in consequence of the nullity of my profession. It was also his advice that I should address myself to the Cardinal Patrizi, Prefect of the Holy Convocation, and insist on a public avowal of the violence done to me; and he concluded with saying, "Take courage, my son, you do not sue for pardon, but for justice; speak to him freely, set aside human regard; your conscience—the salvation of your soul is at stake, and all the Cardinals who have ever lived cannot save that, if it be sacrificed by yourself. Courage, I say; go at once, and return to inform me of the result of your interview."

This deceptive counsel opened the door to new miseries. He went to the Cardinal, who contrived to draw forth an unguarded expression of his indignation at the injustice with which he was treated; and he was told to repair to St. Eusebia for three days. Before they ended, he found he was to be a prisoner, subject to great cruelties, perhaps for life. He therefore resolved to attempt escape, and to leave Italy forever. The conclusion of the book is an interesting narrative of his flight to England, and his residence there since the Spring of 1842.

Thus we have a glimpse at Popery, which professes to be the only true form of Christianity,—

even at the present moment. Is it not time for the Man of Sin to be destroyed with the brightness of Christ's coming?

## Correspondence.

### LETTER FROM BRN. GATES AND OSLER.

DEAR BRO. HIMES.—The Conference according to notice commenced here on the 15th inst. There were present ministering brethren, T. Smith, H. Stimson, G. Strout, E. McGinley, I. R. Gates, L. Osler, and also Brn. Start and Mansfield. The weather from the commencement, until the close, was remarkably pleasant. The good condition of the brethren here, greatly increased by the presence and assistance of their tried companions in tribulation from the contiguous towns and villages, Bangor, Orrington, Greatworks, South China, and other places; conspired to render the meeting one of great interest. All present appeared to feel deeply the importance of the object for which we assembled—namely;—to set things in order, and build each other up in our most holy faith. We held meetings three times each day, until Lord's-day evening, which were well attended. On Friday, three happy souls were buried with Christ by baptism, by Bro. T. Smith. On Saturday we met to set things in Gospel Order. A sermon was preached by Bro. L. Osler, after which Bro. Stimson officiated in uniting together a company of eleven brethren and sisters, according to apostolic usage. A more effecting and soul refreshing season was not realized during the entire meeting. Three more were added the same evening. On Lord's day we had kindly tendered to us the Universalist meeting house near by; which we occupied. The morning was set apart for the ordination of our beloved Brn. McGinley and Strout. The sermon was preached by Bro. Gates, the prayer was offered by Bro. Osler, the charge was given by Bro. Stimson, the right hand of fellowship was tendered by Bro. Smith. These Brethren bid fair to render essential service to the Second Advent cause in this destitute region of country. At the close of the afternoon's discourse, we celebrated the dying love of Jesus. The attendance during the Sabbath was very large. During Sunday and Monday evenings we continued our meeting, when we experienced some of mercies' drops. A number came forward for prayers. Two or three were reclaimed from a backslidden state, and others declared their determination to start for the Kingdom. Thus closed one of the most interesting and profitable meetings we have attended for a long time. Yours, waiting for the gathering of the saints.

I. R. GATES,  
L. OSLER.

### LETTER FROM BRO. L. R. HASKINS.

DEAR BRO. HIMES :—I feel it my duty to caution my brethren against wolves in sheep's clothing. I am sorry to say, there are many in this vicinity of this character, who teach that the Lord has come, and that the door is shut. We read that there shall come in the last days those who should, if possible, deceive the very elect. We would do well at this crisis to take heed to our Savior's words (Mark 13), for we are in perilous times. Truly "there are many untruthful and vain talkers and deceivers, . . . whose mouths must be stopped, who subvert whole houses, teaching things which they ought not." (Tit. 1:10, 11.) See also, Col. 2:4; Rom. 16:17, 18. Whose end is destruction, whose god is their belly, and whose glory is in their shame, and who mind earthly things. Some of these filthy dreamers, as Jude calls them, have been the means of subverting whole houses here; and among the rest, my father's. These men have a great deal to say about the burden of the Lord; let all of God's children beware of such.

Our Savior never taught us that his people were to be divided, and strive to keep themselves separ-

ated. But he merely told them how his word would be received: there would be two divided against one, and three against two, &c., in one house. In other words, some would receive the truth, and others would reject it; but it does not follow, that because the Lord said that there should be two against one, we should make the division. Now let us not grudge one against another; for behold the Judge standeth at the door.

I have entertained the belief that we were as Noah was when he was shut in the ark—not literally, as some suppose. While I still believe that the will of God was done in the preaching of time, I am sorry for everything in which I have erred. The alarm has been given—the Lord has bidden his guests, &c. I believe we are in the hour of temptation (Rev. 3:10), which should come upon the whole world to try them that dwell upon the earth. Let us hold fast our confidence, therefore, unto the end, for "Behold the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him." (Isa. 40:10.)

I could relate a great deal concerning the extremes into which some have gone, by leaving the truth. The men to whom I have before alluded, teach that our brethren must first be baptized, and then they must burn your papers as fast as they come into their hands. They have done so, as well as broken up meetings, &c. Not only has this been done, but many others too silly to mention. I have seen men creeping into houses—literally creeping into people's houses (though I do not suppose that that was Paul's meaning); but it has been done here time and again; and besides, they have led away silly women, to our sorrow.

Your brother in the Lord, R. L. HASKINS.  
Waterford (Me.), Oct. 4, 1845.

### LETTER FROM BRO. S. BROWN.

DEAR BRO. HIMES :—It is a long time since you have heard from me; but it rejoices my heart to hear from you weekly through the "Herald." I have been sore afflicted for the last three months by sickness in my family; I have laid one little son in the grave, and another I expect will soon follow. My children are near and dear to me, but I feel to adopt the language of one of old, "The Lord gave, and the Lord hath taken away, and blessed be his holy name." I do not sorrow as those that have no hope: I expect they will "come again from the land of the enemy into their own border." The hope of Christ's speedy coming to take his ransomed people home, has been a great comfort to me in my affliction. The world dwindles to a point, and I feel more than ever that I am a pilgrim and a stranger. I am looking for my King to come, to take me, with all that have "died in faith," to the true inheritance. May we have grace and patience to do the will of our divine Master, and thus be prepared to hear the plaudit, "Well done, good and faithful servant, enter into the joy of thy Lord," is the prayer of

Your brother, SAMUEL BROWN.  
Milwaukee (Wis.), Oct. 1, 1845.

We sympathize with our dear brother, both in his affliction and his hope. We also have consigned to the dark resting-place of the dead three little ones, whom we hope soon to see come forth, blooming in immortality, in the morning of the resurrection.

### LETTER FROM SISTER L. M. RICHMOND.

DEAR BRO. HIMES :—I enclose you — for the continuance of your valuable paper. Although we are poor as to this world's goods, we are rich in faith, waiting in common with the rest of our brethren, for the consolation of Israel. Oh, what a relief it is to a heart weighed down with sorrow and affliction, to be able to cast its whole burden upon One who is able and mighty to save. The dark storms of adversity may gather around us,



and seem to threaten immediate destruction; but "God will not forsake his children, nor deal subtly with his servants." He hath made a covenant, and confirmed it with an oath, that "He will not lie unto David." "His seed shall endure forever, and his throne as the sun before him." We read that "sorrow may endure for a night, but joy cometh in the morning." May we be able to keep "the beginning of our confidence firm unto the end," and by fervent prayer and supplication, look continually to "the author and finisher of our faith," for a speedy release, and a glorious termination of all our labors.

Yours, in hope of an imperishable crown,  
 LYDIA M. RICHMOND.  
 Lebanon (Madison Co., N. Y.), Sept. 29, 1845.

ATTICA (N. Y.), Oct. 7.—*Dear Bro. Himes:* I rejoice to hear that our good brethren and sisters in the East are getting out of the mist and fog of mysticism, and returning to the pure principles of the gospel. May God bless them, and make them a blessing in turning their honest, but erring brethren into the paths of truth and happiness. I wish I might but see those dear brethren and sisters in Western New York and Ohio stop for a moment, and seriously consider the position they occupy. I must, I do think, they would soon see their mistake, and with all their souls turn again to the truth and work of the Lord. But I do rejoice, that in the midst of so much darkness, there are some who have the light of life in Western New York and Canada West; the cause is rising; never did I see a more strong, steady, consistent, persevering faith in exercise than now; and I find an increasing interest among the people in general to hear on this subject. May the Lord carry it forward.

Yours, in the hope of soon seeing the King of glory,  
 J. C. BYWATER.

ELIZABETHTOWN, Oct. 7.—*Dear Bro. Himes:* This will inform you that the Advent congregation in this place continues in the original faith. Some have left our ranks, but others have taken their places, so that our numbers continue about the same. We hold our meetings, as usual, on Wednesday evenings, to search the Scriptures, exhort one another, and pray for God's blessing on our endeavors to know and understand the truth.

I have been freely supplied with various papers, such as the "Gospel Standard," "Jubilee Standard," and "Bible Examiner," &c., and have perused them carefully, and find some good things in them all. I wish to prove all things, and hold fast to that which is good. Therefore I shall hold fast that faith wherein we stand, looking for the new heavens and new earth, wherein dwelleth righteousness (according to the promise), seeking a city that is just in sight, which hath foundations, whose builder and maker is God; the very same that Abraham looked for, the same that Peter looked for, and all the martyrs, of whom the world was not worthy. These all died in faith, seeing these things afar off. This was the faith once delivered to the saints, and may it be the faith of all true Adventists, who are now waiting patiently for the King of Glory to restore all things spoken of by all the holy prophets since the world began. Oh that all who are looking for the Lord to come speedily, would live in the unity of the Spirit and in the bonds of peace, and overlook all matters of minor importance, and put on the whole armor of God, and come up to the help of the Lord against the mighty, and fear God and give him glory, for the hour of his judgment is come.

Yours, in the patient waiting for the kingdom,  
 ROBT. T. PRICE.

CAMBRIDGE (Vt.), Oct. 9.—*Bro. A. C. Wetherby* writes: "Your paper is a welcome messenger here, and I hope still to receive its welcome visits. To take away the coming of our Lord, is to take away our hope. We are in duty bound to look at all the evidence God has given of his near approach.

But whilst looking for that blessed hope, let us not forget that we must have the spirit of Jesus Christ, or we shall be none of his.

There are some in this place who I sincerely believe are looking for the Lord from heaven, while others are looking for different things; but God knoweth the heart."

#### LETTER FROM BRO. J. PEARSON, JR.

*Bro. Bliss:*—Will you do me the favor to publish the following:—

*Bro. Jacobs:*—I have been much pained and surprised that you do me the injustice to withhold from your readers, my answer to your interrogations respecting my change of views and my "confession." If you wished for information on those points, why not communicate the information to your readers when you have received it? Or shall I be obliged to believe you withhold my reply, lest your readers shall see the injustice of your insinuations? I again request you to publish my reply, in justice to myself.

J. PEARSON, JR.  
 Portland, (Me.) Oct. 20th, 1845.

### The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, OCT. 29, 1845.

#### The Obscurity of Prophecy.

We hear a great deal about the obscurity of prophecy,—that it cannot be understood until it is fulfilled, &c. We are, however, more and more satisfied that the supposed obscurity is owing more to the ignorance and indifference of the men to whom it is so obscure, than to any designed obscurity in the word.

Passing up Main-street, in H—, a few days since, we were beckoned to by a young clergyman, an old friend, and as a matter of course, stopped for old acquaintance sake. We stepped into a store, and conversed a while on various points of difference respecting the prophecies. At length he remarked, "Well, I think you are correct respecting the future abode of the saints. I think the evidence is, that it will be this earth." "But," said we, "if it is to be this earth, will not all those Scriptures, which speak of the will of God being done on earth as in heaven,—of the knowledge of the Lord covering the earth as the waters do the sea, &c. &c., be then literally fulfilled?" This was admitted. "Then," said we, "is there any necessity for a temporal millennium before the end to fulfil those prophecies?" He thought the Bible was full of evidence to prove the occurrence of such an event. "Will you name a text to prove this?" "No," said he, "you are all cocked and primed, and ready to meet it." "But if the Bible is so full of the evidence, why not give us some of it?" "Sure enough," said an honest church member that stood by, "why not give some of the evidence?" He however demurred because "prophecy is so obscure, that we cannot tell what is referred to until it is fulfilled." [How then did he know there would be a temporal millennium?] To this we replied, that Prof. Stuart had decided that there was no more necessary obscurity in the prediction, that a river will overflow its banks a year hence, than there is in the historical record, that it did overflow a year since. "That," said he "was a very foolish remark in the Professor; for the Scriptures do not assert that a certain king will arise and do thus and so; but they say,—A he-goat will come from—where?" said he. "From the west," said we. "And ran against—what?" said he. "Against the ram," we replied. "And he brake his two horns, and tread him asunder, &c. There," said he, "is a sample of the obscurity of prophecy, which you see is not plain and explicit, like a historical assertion." "Sure enough,"

said the church member before referred to, "he has got you now—it is obscure; what will you do with it?" "Hold a minute," said we; "Daniel says (8: 5-8), 'And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore, the he-goat waxed very great: and when he was strong, the great horn was broken; and for it, came up four notable ones toward the four winds of heaven.' If the prophecy had stopped here, it might have been somewhat obscure; but the angel adds, vs. 20-22, 'The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.' This, you see, removes the obscurity, and makes the prophecy all plain." "Sure enough," said the church member, "that alters the case—you have got him.—Come," said he to the clergyman, "what will you do with that?" "Why," said the other, "that particular prophecy is plain, but it is generally obscure." "Yes," said we, "it is generally as obscure as that." "But," said he, "that is not a fair sample." "Why, then," said we, "did you quote it as an illustration of the obscurity of prophecy?" "Sure enough," said the church member, "why did you quote it?" "Because I did not recollect that the angel gave an explanation of it," said he. "Well, then," said we, "will you mention any prophecy that is not explained—either in the connection, or in some other portion of Scripture? for we will venture to find some explanation in the Scriptures for every prediction you will find there." He however declined making any more quotations from the Scriptures.

We then gave him an earnest and affectionate exhortation to "search the Scriptures," and see if these things were not so. He however thought that it was of very little importance whether we had a correct understanding of the prophecies: it was our duty to be ready for the event. "Yes," said we, "we need to be ready for the event; and we also need to have correct ideas of the nature of the events that are about bursting upon us; that we may show the world their danger. And you theologians especially, should have a correct knowledge of these things, that you may give correct information to those who are looking to you for light and knowledge." "Sure enough," said the church member; "if our ministers are not correctly informed, how can they teach us?" B.

#### Fanciful Interpretations.

There can never be but one Scriptural view of any portion of God's word. There may be various and contradictory opinions entertained of portions of the Word, and yet only one of those opinions can be correct. The last few months have given birth to an extraordinary variety of contradictory views on many points. Amid such variety, the great portion of them must necessarily be creations of the fancy. A conductor of a religious paper cannot feel too deeply his responsibility in giving publicity to crude and anti-Scriptural notions; for the mind is so constructed, that no idea, however illogical, can be put forth, but some will see great light in it. While we are responsible for what we hear and what we teach, we are none the less responsible for what we publish. Whether we put forth the fine-spun sophistries of the Seep-



tic, the hallucinations of the Mormon, or the subtle reasonings of the Transcendentalist; some minds will be found so poorly enabled to resist the conclusions arrived at,—so little accustomed to discern between logic and sophistry,—that they will receive them, however erroneous. It is therefore as necessary to point out carefully errors in reasoning, as it would be for a historian to point out errors in fact. And every bane should be accompanied with its antidote.

Many, when they get a new idea, instead of stopping to weigh carefully, digest, and mature the thought, or even to examine all the testimony of the Scriptures on the point, will endeavor to inculcate it to others. Sometimes we find them in such haste to communicate the new conception, that they have to avow that they are not fully settled on it, and only throw it out as a suggestion. But if you show the absurdity of the position, they defend it with all their zeal, commit themselves to it, and then their pride of opinion will not permit them to confess their mistake, and they adhere to it till some new notion carries them off in a tangent after some other chimera.

Some find that they can exert an influence only while they have some novelty to inculcate. Such will run from one notion to another, positive with regard to each, none the more modest for their previous confessed errors, and ready to denounce as heretics all who cannot readily see with them the force of evidence where none exists. Of such there is but little hope. Honesty in ethics seems wanting in them.

Others will cater for a corrupt taste, and feed with that which will for the moment gratify those of morbid imaginations, because it is for their own advantage. This the upright will never do. Such will always seek the ultimate good of the souls committed to their care. They will seek to build them up in the most holy faith, to advance their growth in grace, their progress in divine things. To accomplish this, reason will dictate that the speculative and fanciful, which would neutralize all such efforts, should not be presented as truth; for such will not sanctify the heart. Minds may be diseased as well as the body. To restore such to health, they must not be nurtured on a sickly diet;—they must have the unadulterated, sincere milk of the word.

Shall we, therefore, for fear of not winning popular favor, endeavor to extend each sickly fancy? or shall we present those truths which we can meet uncondemned at the judgment? We say, let us stand on the Scriptural, the gospel platform, though we stand alone. We must feed with what we believe to be Bible doctrines; and we can give no countenance to that sickly theology, which can only talk about a shut door, &c., when souls are dying for lack of knowledge.

### Questions on Matt. 25th.

Dear Bro. Himes:—The following questions appear to me to afford matter for consideration exceedingly interesting at the present time. Please give your readers an answer as soon as convenient.

1st. When (*i. e.* at what time) is the kingdom of heaven likened unto ten virgins?

2d. At what time (*i. e.* relatively, before or after the event mentioned in 1st v.) are the virgins to go forth to meet the bridegroom?

3d. Did the bridegroom tarry longer than the virgins slumbered and slept?

4th. Does the introduction of the midnight cry, and the waking up of the virgins, close the tarrying time?

5th. Is there another tarrying time, or any tarrying after the midnight cry is made?

6th. If not, has the midnight cry been made?

Yours waiting, while he tarries, for the consummation of our hope,  
DAVID CHURCHILL.

ANSWER.

1st. We understand the kingdom of heaven is likened unto ten virgins when the likeness is completed: not when the resemblance begins. Our Lord says, Matt. 24:50, 51, "The lord of that servant shall come in a day when he looketh not for him, . . . and shall

cut him asunder." He adds, "Then shall the kingdom of heaven be likened," &c. When? When the Lord comes, and has cut the evil servant asunder, and appointed him his portion with hypocrites and unbelievers. That is, the last act in the parable, the shutting the foolish virgins out, will have been fulfilled by the portion of the foolish servants being appointed with hypocrites.

2d. We understand the going forth to meet the bridegroom to be fulfilled on the part of believers, by all, throughout the gospel age, who have endeavored to be prepared for Christ's second coming, and the marriage supper of the Lamb.

3d. He does a short time; for before he comes, the cry of his coming must be given, and the virgins must awake, arise, and trim their lamps, and the foolish go and buy.

4th. It does not; for as the bridegroom had not come when the cry is commenced, the tarrying time must continue till the bridegroom comes. But in an Eastern wedding, the cry always continues till the bridegroom comes; and therefore the true midnight cry, "Behold he comes," cannot cease until the Lord shall appear. The close of the cry, and not its introduction, terminates the tarrying time.

5th. There can be none—after the midnight cry is completed.

6th. We understand that it has been commenced; and that we are now in the cry; and that it may terminate, with the termination of the tarrying time, at any moment, by the coming of the Lord. We suppose the cry began when the sound, "Behold, the Bridegroom cometh," broke on the ears of the astonished world; when it first began to be whispered, in gentle, half-spoken accents, that the King of Glory was about to make his advent, to restore this fallen world.—A cry which, increasing in thunder tones, has reached throughout the length and breadth of this mundane sphere, resounding through every valley, and reverberating from every mountain-top—penetrating each distant ocean isle, and visiting each rock-bound coast,—and the last, dying echoes of which are about to give place to the glorious appearing of Him, whose coming has been thus announced.

### The Leafing out of the Fig-tree.

"Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [Christ's coming] is near, even at the doors." (Matt. 24:32, 33.)

We are often asked, what we understand by the leafing out of the fig-tree!—*i. e.* what it is a symbol of! and we hear it remarked, "the fig-tree must be about leafing out," &c., as if it was a symbol, in addition to the darkening of the sun, &c.

It is not, however, presented as a symbol in the text. It is used as a figure, a comparison. When we see the fig-tree, or any of the trees, leaf out, we know that summer is nigh. Our Savior makes use of this to show, that with the same assurance we know that summer is nigh when the trees are leafing out; so may we also know that his coming is nigh, when we see the darkening of the sun, moon, and falling of the stars. That is all that is conveyed by the figure.—And lest any might suppose that Christ's coming would be then as near as summer is to spring, he limits the time to the generation that shall see all those signs.

Bro. Noble, of Binghamton, N. Y., inquires, "Where is Bro. Collins?" He says Bro. C. was instrumental in awakening an interest in the Advent in that section. We believe that Bro. Collins is preaching in connection with the Methodist denomination.—We suppose he still believes in the Advent near. We should like to hear from him.

### The Sects.

The condition of the religious sects is truly deplorable, if we may credit their own testimony, as it comes to us from numerous private sources, from their pulpits, and established organs of public communication. Within a year or more, the Episcopal, Baptists, Methodists, and even the steady, peace-professing Quakers, have become more or less embittered and distracted, and rent among themselves. They have been ruptured by this or the other sectional, moral, or theological question. In some instances the separation is regarded as only partial; the parties refusing to co-operate as heretofore, for example, in carrying forward the missionary project. But it requires little or no foresight to see that the tendency of this first step will be not only to a virtual, but to an avowed division in these respective denominations. So that *comenism* is nothing peculiar to one, but to every quarter of the moral compass. We see nothing in particular to deplore from such divisions, where they are made on just and Scriptural grounds; nay, perhaps it is a harbinger of good. We have long despaired of seeing the various classes of religionists meet together on common ground: the towering Babels of their long and zealous erection, are destined to an overthrow. God will scatter confusion among them, until they come to labor solely and singly, not for denominational supremacy and aggrandizement, but for the simple truth of Christ, and the glory of God.

However much sudden withdrawals and separations may be a source of grief to these communities, in our estimation they are not worth a thought, when compared with the alarming supineness and awful death of the sects. We are not desirous of hunting up facts in proof of this point, but they obtrude themselves so often upon us, that we have to notice them. We have before us a long list of such facts, taken from their own papers, &c.: some of them are headed, "Day of fasting and prayer," "Religious Declension," "Spiritual Dearth," "The great calamity," &c. &c. These documents abound in confessions of their stupidity, worldliness, sad decline, &c. Had Adventists brought one half of these charges against them, they would have been regarded as exceedingly uncharitable, if not very malevolent. We rejoice, however, that there is obvious any returning sense of their real condition before God. O that this consciousness might spread and deepen in every breast, until every heart shall heave with godly sorrow for its sins, and God's mercy be once more bestowed upon them. We would hope for this result, though we often-times fear that God will never again be gracious to them as bodies.

After reading such confessions as we have alluded to, one might suppose that they would seek for no foreign cause as a salvo for their highly irritated hearts. Fourierism, Universalism, Oberlinism, Evangelism, Millerism, are all set down as having contributed largely in effecting this doleful result. Verily the salt must have lost its savor, on this admission, if with all its abundance, and naturally inherent excellence, it has not been able to counteract such influences! We labor, in the fear of God, to put the best construction we can upon the course of those who oppose us: we try to love them, but the unkind and malignant spirit with which they follow us up thwarts all our efforts, and if we are to succeed, it must be by remaining in profound ignorance of their spirit and speeches in relation to us, or by thinking of them only as *once they were!* How it is that we have exerted so wide and controlling an influence, remains to be explained.—Every effort, both fair and unfair, has been used to cut off our influence, and to shut out the Advent doctrine from the churches: pulpits have been shut against us; members, on embracing the faith, have either gone out, or been turned out. On the occurrence of revivals, as we have believed, under the influence of Advent preaching, ministers, and members, and



papers, have been exceedingly careful to have it stated, that Millerism was not the cause of the work.—Almost every pastor has been loath to admit that he had any of our faith in his congregation; and more than a year since Millerism was declared dead! Then let this doctrine no longer furnish its enemies with a convenient subterfuge for their own criminal neglect of God; and should another year roll around, let not the decrease in Conference or Association statistics be attributed to "Millerism." Count up the churches in each direction, where the doctrine never, perhaps, had a disciple, and is "Millerism" the cause of the declension there! O how sadly men deceive themselves and others! We only ask our friends to notice whether God ever does bless them again, while they continue to cherish the spirit they have towards the doctrine of our Lord's speedy coming, and to smite with the fists of wickedness those who love and wait for his appearing. Should such a time ever come, with our present convictions, we shall have strong evidence to believe that we are on the wrong track! If the doctrines of the resurrection, the judgment, the coming of Christ; if, too, the system of means which they have heretofore used, and on which God has set the seal of his approbation, are henceforth to be entirely passed over and discarded, then we almost despair of seeing them enjoy again the favor of God.—This much is true, pastors will have to seek for themselves the *spirit* of evangelists; they will have to lay themselves out for *work*: members and pastors will have to re-cast their piety in a holier mould than ever—to consecrate themselves to God, and pray and labor *individually* as they have not been wont to. Satisfied we are, however, that the course which the sects seem resolved on pursuing in relation to the work of God, meets the entire approbation of the enemies of revivals; and Satan, we fear, will grasp the present opportunity, as one unusually fitted to lull them into a state of *perpetual sleep*.

### Cheering.

We hear from various quarters, and our own observation confirms the same, that the Advent churches and ministers are waking up, and girding themselves once more for the work of the Lord. Meetings are increasingly interesting, and the watchword swells along the ranks, "Onward! onward!" The "signs" of the near advent of our Lord have not lost their power, even on a promiscuous audience, when the speaker has had his heart fired with the truth and the Spirit of God; an attention and a solemnity have marked the occasion, such as it was common to witness before '43 had passed. We have recently conversed with a brother who has recently made a tour into the State of Maine; he says he has found many who have never before heard much in relation to the grounds of our hope, but who will sit and eat down with a keen relish, expositions of the 2d and 7th of Daniel. He met with many who are tired of their bondage, perishing for the bread of life, and only waiting to meet with a company of spiritual men and women, in order to come out and join them. Let us all be encouraged: there is a band in every direction of as true, as pure, and as noble hearts, connected with the cause we advocate, as ever stood; and they are determined, at all hazards, to hold on to the truth to the last. Let us, too, keep very humble, disregard all that is said against us falsely; close our ears equally to flatteries as to anathemas, and our eyes to the vanities and follies of this world; live in view of the Judge at the door, and of a speedy release from all our cares and labors, and God will bless us abundantly.

✠ We finish mailing all our papers on Tuesday, unless unavoidably delayed till Wednesday. Any delay from that is owing to the Post-office. We state this for the information of Bro. Moffatt. Only three Nos. of the "Shield" have been published. We can get none out at present.

## Communications.

### Hold Fast the Truth.

Dear Bro.:—We read in John 8:31, 32—"If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." Again, John 17:17, "Sanctify them through thy truth; thy word is truth." Thus spake, and thus prayed our blessed Lord, eighteen hundred years ago; and we bless his name that his words are still spirit and life. But till truth achieves a final and everlasting triumph over error, the heirs of the promise, and of like faith with Abraham, shall not be made free indeed. This the Son, whose office it is to make free indeed, will accomplish when he comes in his own; and his Father's glory, to raise and glorify his people, and give them for an everlasting inheritance the new earth, teeming with more than Eden beauty, and glorious like the garden of the Lord.—Then shall the earth be filled with the knowledge of the glory of God, according to the word spoken by his servants. Isa. 65:17, 25; 2 Pet. 3: Rev. 21. The coming of Christ, to restore all things, should now hold the chief place in our thoughts. It may occur any moment, and cannot, from the teachings of God's word, and other data, be long delayed. O let us temper the wisdom of the serpent with the meekness of the dove, redeeming the time; for now our redemption draws nigh. To-day, to-day must, as Bro. Miller says, be our time till Christ appears. To meditate oft on this soul-stirring theme will fit us for duty, nerve the mind for trials, and enable us to bear evil treatment for conscience sake with meekness and equanimity. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Hence, from the beginning, the grand aim of the devil has been to ruin the cause of truth and righteousness. He still has vassals, who are ready at his call to mix with the friends of truth, to sow the seeds of discord and division, or betray with a kiss, as circumstances might require. Still, though at the instigation of the adversary, millions of the excellent of the earth have been basely slaughtered for love to Christ and the truth, the truth itself abideth the same. The Savior calls his disciples the salt of the earth, the light of the world; and while the world stands, he will have the "seed" to do him service! The truth makes them free, and thus gets them to be its guardians and conservators. Thank God there is still a remnant left, who will maintain the conflict against the enemy, till all heaven resound with the triumphant shout of victory. Yes, soon the kingdoms of this world shall become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever.

Adventists, who have been taught by the Spirit of all grace to put off the old man, which is corrupt, and put on the new man, which after God is created in righteousness and true holiness, to hold fast the faith, and to watch and pray in view of the coming Savior, are now everywhere spoken against, as those of like precious faith with us were, in the Apostolic age.—Now as Peter says, that those who do these things (the things of the Spirit) shall never fall; and Paul tells us, Rom. 8:8, that they that are in the flesh cannot please God, we ask why evil treatment should be awarded us for doing the will of God, and turning our back on the world, the devil, and the flesh! But one greater than Solomon tells us (John 15:18, 19), "If the world hate you, it hated me before it hated you. If ye were of the world, the world would love his own." Paul, too, is just to the point (Gal. 4:28, 29), "Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh, persecuted him that was born after the spirit; even so is it now." Well, because it is so now, are we on that account to act the coward, or give up our blessed hope! No, no. 1 Tim. 2:3, 4, "Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life, that he may please him who hath called him to be a soldier." Philip. 1:27, 28—"Only let your consolation be as becometh the gospel of Christ; and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God." Continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, "which is Christ in you the hope of glory."

But, alas! what a frail creature man is, and how soon seduced by the enemy of all righteousness, when he forgets to look to the heavens from whence cometh all our aid. Many who were once looking for the return of the Nobleman, and run well for a season, have lost hold of their hope, and the world has taken hold of their heart instead. See 2 Pet. 2:20, 22. Others

evinced no desire to obtain the blessing promised to the merciful (Matt. 5:7). On the contrary, they have shut up their bowels of mercy from poor, perishing sinners. Adventists, too, are excluded from all sympathetic regard. Oh, say they, the door is shut. But where is the proof? Not one solitary text can be produced from the Bible in favor of this notion. To attempt to prove such a thing would be equal to offering proof that the sun does not shine at noon. Others, instead of desiring, "as new-born babes, the sincere milk of the word," have imbibed an appetite for fanciful theories, spiritual phantasies, and wild speculations; and there are but too many ready, with *new* and *true* messages, dreams, and metaphors, to countenance and keep up the delusion. Some who were once free, have been again entangled with Jewish fables, questions and strifes of words, whereof cometh envy, strife, railing, evil surmises, &c., and are tossed to and fro, and carried about with every wind of doctrine, by the cunning craftiness, whereby they lay in wait to deceive. The grand work of the enemy was first to distract and divide; then, after having accomplished this, the next step is to saddle all the evil consequences on the Second Advent doctrine, and those who adhere to first principles. But truth still remains, as distinct from error, as light is from darkness—heaven from the pit, and we feel confident that no weapon formed against it shall prosper. Such things, however, contain a lesson, and teach us, 1st. To be humble. We walk by faith; let us not be high-minded, but fear. 2d. To watch and pray: the time is short, and the judgment near. Keep this before the mind. 3d. Beware of self, and self-seeking. Let us chiefly seek the things that are Jesus Christ's, and then we shall not look "every man on his own things, but every man also on the things of others." 4th. Contend for nothing but the truth; compared with this, nothing is worth a thought. "Buy the truth and sell it not." 5th. Let us guard against the wiles of the devil, who is sometimes transformed into a messenger of light, in order to accomplish his dark purposes.

In view of all that has been said, we now feel to pray with the Apostle (Eph. 3:18, 19), that we "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." When man becomes the temple of God, he knows of a truth that God is love. He breathes in a new atmosphere; for love is now the reigning, ruling principle within; and beneath its salutary influence, the whole man, soul, body, and spirit, is created anew, and fitted for the Master's service. Many thus qualified, started from obscurity to proclaim the message of the Advent angel, in order to arouse a drowsy world from the slumber of death, and prepare a people to hail the coming One. Need we remind those who left all to do this glorious work, that "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever." Think, beloved, think on the immortal crown, the white robe, and the palm of victory, yet to be awarded by the King of kings to those who, like him, overcome; and be not weary in well doing. Awake! arise! and rally once more around the Master's standard, and God and truth be our watchword. Yours for the truth's sake,

JOHN MOFFATT.

Patapsco (Md.), Sept. 29, 1845.

### Remarks on Matt. 27:52, 53.

I do not perceive that difficulty in these verses which some seem to discover. And the surmise of Dr. Adam Clark seems utterly unbecoming a man set for the defence of the gospel. We know the Bible is a standing miracle; and although translators may vary a little in phraseology, yet the fountain is always accessible; and is admitted by all to have been held by all, as most sacred. For this we have the assurance and promise of Christ, "Heaven and earth shall pass away, but my word shall not pass away." He who will fulfil has likewise preserved.

I recollect an article in the "Morning Watch," entitled "The Voice of the Lord," where the arrangement of a few verses in the 24th of Matthew did not exactly agree with the author's ideas of perspicuity, and which he thought might possibly have been, through neglect, transposed by the translators. The passage, perhaps, was not arranged according to his idea of grammatical arrangement; but the Bible is often so. I would rather not hear a transposition mentioned; I would prefer calling it a recapitulation, or even any obscurity. Let learning go to the original if it pleases, but no where else. So I believe you and your friends hold.

But concerning Matt. 27:52, 53, I do not see any



necessary obscurity. Matthew is relating the circumstances, wonders, and miracles, attending the crucifixion and resurrection of the Lord. When first fastened to the cross a gloom covers the heavens from the 6th to the 9th hour, the time the Lord expired. When he had cried a second time, as forsaken of God, he gave up the ghost. Thus the sun was darkened while he suffered. When his spirit fled, the veil of the temple was rent—the earth did quake, and the rocks rent. This miracle announced the conflict ended, and redemption finished, when Jesus slept. When he arose, and not before, several eminent saints followed him in the resurrection, went into Jerusalem, and appeared to the disciples, as additional confirmation that Jesus had risen; and to give that ocular demonstration that He is the resurrection and the life. We have no right to say they rose on Friday,\* and came out of their graves on same day; but they rose and came out of their graves after his resurrection, and appeared to many, during the forty days (perhaps) before the ascension.

As to the number, we know nothing. If supposition were anything, we might suppose it would correspond to the number of the apostles whom Christ chose to be witnesses of his resurrection. But this is of no consequence. We have no authority for believing they have any reference to the 144,000 of the Apocalypse; nor have we any authority for deciding who the 144,000 were. Some suppose they are the children who were slain by Herod, that he might destroy the infant Savior.

Of the fact of the resurrection of a number of the ancient saints as companions with Christ in his resurrection, we are assured. But who they were, and how many, we cannot tell; only their number was so small, as not to affect at all the identity of the first resurrection, or the truth of Christ being the first fruits; for they came not with him, but after him; merely as collateral proof of the resurrection of our Lord, and to demonstrate that his resurrection is the guaranty and assurance of ours. A BROTHER.

### Adoption.

#### No. I.

The Apostle Paul is the only inspired writer who uses the word *adoption*. He uses it only five times, viz., as follows: "Having predestinated us into the adoption of children by Jesus Christ to himself." *Eph. 1:5*. "That we might receive the adoption of sons." *Gal. 4:5*. "To whom pertaineth the adoption." *Rom. 9:4*. "Ye have received the spirit of adoption." *Rom. 8:15*. "Waiting for the adoption." *Rom. 8:23*. The Apostle defines the term only once. He says: "We know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (*Rom. 8:22, 23*.) Thus adoption is something for which the saints are waiting—it is the redemption of their bodies. They are now the children of God, inasmuch as they possess his Spirit; but they are waiting to be counted in his family at the resurrection. If we use Paul's term, adoption, we ought to use his definition of it. I prefer it to all the uninspired definitions in Christendom. Scripture is its own best interpreter.

### Regeneration and the New Birth.

#### No. II.

According to modern theology, regeneration and the new birth are identical, one and the same. This view cannot be correct, if the terms are allowed to retain their obvious import. To generate, is to *beget*; to re-generate, is to *re-beget*. Hence, it is easy to see a difference between regeneration and the new birth, and also the amount of difference. We are regenerated, generated anew, or begotten again, when we believe the gospel.—We are re-born, or born again, at the resurrection of the just—when Zion travails and brings forth a nation at once. Or, to divest the subject of all figurative terms, we receive the indwelling of the Holy Spirit when we embrace Christ by faith; and the same Spirit changes us from mortality to immortality, or from corruption to incorruption, at the coming of the kingdom of God.

I published an article on the above subject through the "Advent Herald," early in the spring of 1844, giving an exposition of our Lord's conversation with Nicodemus. While some received the view at the time, others cried "Bro. H. is off the track now!" I rejoice, however, that many are now seeing the light.

\* They undoubtedly rose at the command of the risen Savior, whose prerogative it is to raise the dead.

and also letting it shine. "Truth is mighty, and will prevail." R. H.

Canada East, Oct. 25, 1845.

With regard to the new birth, we are satisfied there is a sense in which we are said to be born again at conversion; and in another sense, we are born again at the resurrection. And the new birth is used in both of those senses in the Scriptures. We cannot apply all the texts that refer to it either at conversion, or at the resurrection exclusively. The truth lies between. Conversion is a new birth, inasmuch as a part is put for the whole. But we look to the resurrection for the crowning consummation. Thus the whole matter is in a nut-shell. Some have made more of this than the Scriptures warrant.

We shall be pleased to receive the proffered articles.

OBITUARY.—Died, in Randolph, Vt., at the residence of his son-in-law, Dr. J. S. Smith, on the 2d instant, Rev. James Sabine, Rector of Christ Church, Bethel, aged 71 years. The occasion of his death was an enlargement of the prostate gland, which subjected him to intense sufferings a great part of the time of his sickness, which he endured as a Christian, "learning obedience by the things which he suffered," like his divine Master, and manifesting to all his faith in the Savior, whose gospel he preached for more than fifty years. The deceased, who was well-known in this part of the country, was a native of England, where he commenced his ministry in early youth among the dissenters. He came to this country in 1818, and was pastor of a Congregational church in Boston for a number of years, where he and a part of his congregation united with the Episcopal church. He was ordained deacon and priest by Bishop Griswold, in 1828-9, and officiated a short time in this city. In the autumn of 1830, he removed with his family to Bethel, Vt., where he preached until within a few weeks of his death. He has left a widow and a large circle of friends to mourn his loss. "Blessed are the dead which die in the Lord—they rest from their labors, and their works do follow them.—*Chris. Wit. and Advocate*.

When the doctrine of the Advent was promulgated, he became interested in the cause, and was of material aid to it, both by his advice and pen. He was the author of No. 18 of the Second Advent Library. His friendship and counsel have greatly cheered us in our arduous duties. He awaits the resurrection morn.

MR. J. G. SCATES.—This brother called on us a few days since, severely afflicted with a large cancer under, we think, his right ear. He had come directly from Buffalo, N. Y., with the intention of calling on Dr. Wolverton, of this city, to have his cancer cured, if possible. He put himself under the care of the Doctor, who told him the plaster he usually applied in such cases, would probably kill him, as the cancer had already reached the glands of his throat; there was a bare possibility, however, of its being removed, and life saved. The patient was sensible he must die in the most painful manner if the cancer was left to take its natural course; consequently, after prayerful consideration, by his request, the plaster was applied, but removed in a few hours. The patient, however, sunk in death in the course of a few days, happy in the hope of soon obtaining a part in the first resurrection. No blame is attached to Dr. Wolverton, who is reputed to be skillful in such cases. We give this account for the information of his friends at the East. We understand that he resided in Essex Co., Mass.; the town we did not learn. He had been an exhorter among the Christians, and a lecturer on the second coming of Christ.—*Voice of Truth*.

We are sorry to learn the death of our brother.—He was from Roxbury, two miles from Boston.

OBITUARY.—Sister Marinda Barney, wife of Bro. Albert Barney, of Dunham, C. E., died the 8th inst., aged 41. For some years she has been a consistent follower of the Savior. She embraced the Advent faith in 1842; since then it has been her meat and drink. In her last sickness, the grace of God enabled her in patience to possess her soul, under the greatest sufferings. She fell asleep, in the lively hope of a speedy resurrection to eternal life. May the Lord comfort her bereaved husband under his affliction.—And may the death of our sister be the life of her children, who are out of Christ. I preached her funeral sermon from 2 Tim. 1:10, showing that "life

and immortality" are brought to light through the gospel, and will be bestowed at the appearing and kingdom of Jesus Christ. It is hoped that the fruit will be seen after many days. R. HUTCHINSON.

Waterloo (C. E.), Oct. 11, 1845.

P.S. Instead of my appointment on the 7th instant being at St. Johns, N. B., it was at St. Johns, C. E. I had a candid hearing on the Abrahamic Covenant, and an earnest request that I would visit the place again soon, which I design doing. R. H.

OBITUARY.—In Cambridgeport, the 16th inst., John Curling, youngest son of Stephen D. and Sarah A. Brown, aged five years and nine months.

Thy days, thou darling one, were few,  
An angel's morning visit;  
That came and vanished with the dew!  
'Twas here, 'tis gone!—where is it!

### Foreign News.

Ireland.—Mr. O'Connell is again urging "repeal" with much zeal and fervor.

A writer employed by the London Times, under the title of its "Commissioner," to make reports upon the state of the affairs of Ireland, was attacked by Mr. O'Connell in speeches at the Repeal Association, and at a "monster demonstration" at Cashel, for alleged omissions and misrepresentations in his statements. At the Repeal Association on the 29th ult., Mr. John O'Connell read a letter signed "John Foster," purporting to be from this Commissioner, denouncing him as "a liar and a blackguard." This excited much indignation, and the letter was put upon the record of this Association "as a specimen of English politeness." It appears however from the Times of the 3d inst., that the letter was not written by the commissioner, who was not at the place where it was dated at the time, and who is not named "John Foster."

China.—The news from China is to the 27th of June. The London Times says:—

The trade with the Chinese was going forward favorably, and it is to be hoped that the negotiations for the final possession of Chusan will be attended with the best results. It appears that the best feelings prevail between the inhabitants of Chusan and the British troops stationed there. The health of the latter, since they had become acquainted with the country, and the manner of living in it, had been excellent.

France.—On the 6th of Oct. Louis Philippe reached his 73d year.

A measure is on foot for the wholesale reduction of postage. The measure, if carried out, will afford general satisfaction.

There is a great scarcity of money at present owing to the immense sums locked up in railways. The government is said to be determined to erect extensive fortifications on all the most important points of the coast.

The immense fortifications at Paris were about completed.

Spain.—Consequent upon the recent meeting at Pampeluna, it is believed in Madrid, by many well informed persons, that the marriage of the Queen has been decided on. The brother of the Duchess de Nemours, Prince Leopold of Saxe Coburg, is spoken of as the future consort of her Majesty, and the Duke de Montpensier of the Infanta, her sister.

Italy.—The accounts received from Central and Lower Italy continued to be alarming. The agitation was daily increasing in the Roman States. Several young men of noble family had fled in order to avoid being arrested, and were wandering armed about the mountains. The members of the military commission dare not appear in the streets without an escort. The Cardinal Legate of Ravenna had experienced proofs of the irritation of the Liberal party. A shot had been fired at his window and stones thrown at his carriage.

Switzerland.—The troubles growing out of a difference in religious opinions are not yet ended. The State Gazette of Luzerne gives an account of a congress held on the 15th and 16th inst. at Zug, of fifty-seven of the most distinguished Catholic inhabitants of the thirteen Catholic cantons, "at which," says that journal, "all declared themselves ready to sacrifice their lives and properties in defence of their faith, against the attacks at present made on it." They also unanimously declared that, "while exacting every guarantee for the rights of the confessional, and the free exercise of their own worship, they would not in any wise infringe on the rights of the Protestants."

Switzerland.—The government of Berne having obtained a vote of confidence from the grand council,



the radical or revolutionary party are much discouraged.

## THE HERALD AND WATCH.

BOSTON, OCT. 29.

### New Place of Worship.

Since we left the Tabernacle, we have met at different places, and have been somewhat scattered. We have, however, held together much better than we could have expected under the circumstances. We are gaining new strength, and the social meetings are increasing in life and interest.

We have now leased the TREMONT CHAPEL, under the Museum, in Tremont-street, where we commence next Sabbath. Our friends, and others, visiting the city, will now know where to find us; as will the public, who may wish to find us.

### Adventist—Adventism, &c.

All words have an arbitrary meaning; they mean just as they are defined and used. Those who coin, or introduce words, have the right to define the meaning they attach to them. The above words were introduced by ourselves, and the meaning we attach to them is perfectly understood. Adventists no more include all who believe in a pre-millennial advent, than do Millenarians include all who believe in a millennium. Millenarian has been used to denote those who believe in a pre-millennial advent, and Millenist those who believe in a spiritual millennium. We wanted something more explicit than Millenarian, and so adopted the words *Adventist* and *Adventism*, words not found in the dictionary, to denote our faith—a pre millennial Advent, in connection with a millennium of immortals, and not mortals. As we first used them, and gave a meaning to them, no one has a right to say they mean anything else. When, therefore, we speak of the abandonment of Adventism, or avowing a purpose to overthrow Adventism, &c. &c., we speak, of course, of the views of the Advent indicated by our use of the words.

### Selling Oil.

The letter from which the following extract is taken met our eye in the "Day Star." We thought some of noticing it; but finally concluded, that what this office had done for the West—and for the office at Cincinnati especially—would be appreciated by all lovers of justice. Besides, such an insinuation appearing in a paper which is sold for twice the price of the "Herald," in proportion to its size, we thought merited no reply:—

We noticed, with deep regret, in a recent number of the "Day Star," in a communication from Bro. J. D. Pickands, certain remarks, calculated to produce an unfavorable impression relative to the motives, and business transactions of Bro. Himes. I knew the sentiment of the extract was incorrect, and at first thought I could not let it pass unnoticed; but fearing I should be found meddling with other men's matters, I let it pass. But justice to the cause of truth and righteousness prompts me to be silent no longer.

Bro. Pickands, in speaking of divisions after the 10th day, says:—

"The one party went forward—the other stood still because they could not see the road. These professed to be very honest and sincere in asking for light, and accused the others of selfishness and exclusiveness for not helping them—and finally, in despair of assistance from them, they have gone off to buy oil. Where? To the Boston manufactory, or to some of its agents. They originally got their oil from that establishment, or some of its depositories, and there they naturally return. There it is to be had, for money—it is sold, and rich and poor alike are expected to pay for it. The foolish, virgins walk in the light of the oil they get from that source."

Now, Bro. Pickands, we know that this extract conveys an entirely incorrect view of the facts in the case. Bro. Himes has had in this office—to say nothing about others—for more than two years, books for

gratuitous distribution. Hundreds of dollars worth have been freely circulated—no one has been denied, though they had nothing to pay. And since the 7th month move, several hundred dollars worth of books have been appropriated by Bro. Himes, which were in this office, for gratuitous distribution. We have freely scattered, and are daily scattering many of them. And we here say to all who want, as has ever been said at this office, Come, or send for all you want, without money and without price.

Had an enemy preferred this charge against Bro. Himes, or had it been simply against him, we would have been silent. But a mistaken brother has done it; not against Bro. Himes alone, but against the cause, the bleeding cause of truth and righteousness—we therefore speak.—*Voice of Truth.*

STATEMENT of the Agent of the Gospel Standard. Bro. Himes:—I wish, to say, in justice to you, that upon a special examination of the matters of the Tabernacle, and of your personal affairs, I misapprehended the subject. The representation I made appeared to me to be true at the time I made it. But your explanation of matters has entirely removed my difficulties, and now I consider you entirely exonerated from all censure in relation to these matters. And further, in relation to the facts which I hinted in the Standard were in my possession, I am satisfied they originated in prejudice. I disclaim all desire or design to injure you or your interests. H. B. PRATT.

Boston, Oct. 22, 1845.

P.S. With regard to the conversation with Bro. Kilton, in relation to the amount due on your books, on account of the paper, in addition to other accounts, I find, by a conversation with him, I must have misunderstood him. And it is due to Bro. K. to say, that he mentioned at the time, that the most of these accounts, in his estimation, were worthless. H.B.P.

REMARKS ON THE ABOVE.—It gives us pleasure to know that our brother is now convinced of the error into which he was led in relation to our affairs. We wish to say in relation to Bro. Pratt, that while he was with us, for the term of about three years, he was faithful and upright in all his transactions. In speaking in a former No. of his apostasy from the Advent faith, we meant no more than that he had abandoned the views peculiar to Adventists, so called, in distinction from the Millenarian view; while he holds with that class of believers to the personal, and speedy coming of the Lord. We trust there will be no occasion for any further misunderstanding.

### Not So!

WILLIAM MILLER.—The papers say that this individual has published some sort of a concession, touching his error as to the time of which he has been foretelling. This is wise in him. And having found himself led into error in regard to the time, why should he not conclude there may as well be error as to the event itself? Was not his when from the same source of instruction as his what? Having found himself deceived and deluded as to the former, why should he longer have confidence as to the latter? When he began his career, he did not hesitate to put it in that consistent shape. He was then bold in saying, that if the Bible was true, the time was as he had shown it from the Bible to be. In other words, if it did not prove to be as he had from the Bible shown it to be, then the Bible was not to be depended on for what it professed to be. In that he was frank, ingenuous, candid. What reason can now be given for entertaining a different view?—*Regenerator.*

This is not so. The "Regenerator" is certainly wrong for once. Mr. Miller never based the authenticity of the Bible upon the correctness of his calculations. These he always admitted depended on human chronology, and not on the word of God. We would ask the "Regenerator" to correct this, if it should see this; but we do not receive it in exchange. We shall therefore be obliged to request our honest neighbors of the "Investigator," who have copied the above, to make the correction, and to request the "Regenerator" to do the same, as they exchange.

Bro. L. Kimball having removed to Morrisville, Vt., wishes communications, &c., for him directed accordingly. He will act as agent for the Herald. We thank you for your prompt aid.

INFORMATION WANTED.—We have received \$1 from Parker Dow, St. Albans, Me. We cannot find St. Albans on our books, and cannot credit the dollar unless we find the name of our brother, which we can not do unless we have the name of the Post Office to which his paper is sent. Will our brother send us the direction which we write on his paper, and then we shall be able to find his name, and credit the amount. Will all who transmit money be particular as to the name of their post office, town, county, and state?

BACK NOS. OF THE "HERALD" WANTED.—We are in want of Nos. 1, 2, 6, 10 of the present vol. Will our agents, who have spare copies of those Nos., have the kindness to forward them to our address—"Advent Herald, Boston."

Bro. Silas Hawley, Jr., we learn, has taken the editorial charge of the "Liberty Intelligencer," a political paper of the third, or abolition party, published at Syracuse, N. Y.

### Letters and Receipts for Herald and Watch,

TO OCTOBER 25.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

J. Stone, v 10 (if the name is not correct, will Dr. Cray inform us?); Abigail Hills, v 10—each 50 cts. J. Fairfield, v 10; L. Ingall, 243; L. L. Carroll, v 10 (it had been sent to South Woodstock, Conn.); E. L. Philbrick, v 10; E. Atwater, 256; J. W. Chickering (for J. A. Chickering), 251; A. Tenant, v 10; A. B. Huntington, 178 (pd. Bro. H. \$2); W. Rogers, v 10; W. Tuckcom, 209; J. Clark, 2d, 233; A. Bates, v 9; C. C. Pierce, v 10; R. Walden, 218; J. B. Mitchell, v 10; G. F. Cox, v 10; E. Treadwell, 246; J. H. Northup, 206; W. Milton, v 10; Eliza Dickey, 263; T. Sayles, 196; W. Battyell, 259; S. Moore, 259; L. L. Bumpus, 259; A. White, v 10; J. D. White, v 10; L. Mann, v 10; J. Mott, v 10; P. S. Quackenbush, 237; S. Nutt, 248; A. A. Coburn, 269; E. M. Hickox, 243; H. Fay, v 10; A. Howard, 243; P. Corey, 172 (all the money credited, as he states); R. Polly, v 10; I. Polly, 243; G. D. Hale, 296; W. Peabody, 236; S. Lathrop, v 10; B. Jones, 269; H. W. Lawpaugh, 260; J. Jewell, 196; J. Sebring, 243; G. Haultley, 242; E. Hale, 260; N. Clark, 232; C. A. Newcomb, 260; N. Housan, 222; Eld. J. Morrill, 254; N. Hall, 243; T. J. Atkins, 218 (60 cts. due); Capt. Stanwood (cred. to P. Johnson); S. P. Davis, v 10; N. Rowell, v 10; D. Pierce, 215; S. Jackson, v 8; S. Farley, v 10; L. D. Morrill, v 10; P. Rogers, v 10; C. Bartlett, v 10—each \$1. H. Conant, v 10; S. Judson, 269; E. Hamblin, v 10; B. Laud, v 10; S. D. Brown, 233; J. Wright, 333; J. Tripp, 217; G. Poole, 285; R. Andrews, 188; E. Thayer, v 10; A. Thayer, 272; B. Baldwin, 274; J. G. Mede, 254; D. Lewis, 237; C. Tuttle, 243; S. Hicks, v 9; S. Stulman, v 10; D. Cray, v 10; L. Crocker, 287—each \$2. B. Dinsmore, 198; J. Dean, v 11 (there had been an omission in copying the book—all right now); H. Clark, 205—each \$3. P. L. Cox, v 10—\$5. J. Smith, 456—\$10. R. Clark, 233—\$1 36. Vinning & Emerson, 233—\$1 44. B. C. Larrabee, 261—\$1 50. R. Mc Fadden, 235—\$1 50. S. Davis, v 10—\$1 85. N. Artherton, 274—\$2 50. J. B. Terry, v 10—\$3 16. J. Lincoln, 202; J. Ives, v 10—each \$1 50. T. Tilton, 234; M. L. Dudley, v 10; J. Chadsey, v 10; P. Embassy, v 10—each 75 cts.

LETTERS.—H. Rowland, O. (can get Harp and other books of J. Kiloh, Cin., O.); P. M. Plymouth, N.H.; C. E. Gillet; E. Marsh (we make a donation of the books on hand to you and Bro. Wethee); P. M. Portsmouth, N. H.; L. Osler; J. Pearson, jr.; J. Kiloh, (box rec'd); T. L. Tullock; T. C. Severance; M. Dapree; B. F. Brown, (donation, \$3); L. M. Sykes, jr.; Mrs. Cabot (will she please give her P. O. address?); D. A. Vindel, \$2 (in what State is Walnut Grove?—please give us your address); W. Baker; P. Johnson, \$3; A. Lage, \$2 (has pd. \$5 in all—pd. to v 8); G. W. Clement; A. Raud; J. W. Bonham; C. B. Turner, \$3 (half acct., and cred. Herald to end v 11); D. Marsh.

Books, &c.—J. Marsh, \$17; A. A. Sawin, \$5 (bal., \$27 04); R. McFadden (books sent); R. Johnson, \$10; E. Brisbane, \$3, and \$4 by Bro. Hutchinson; L. Kimball (money rec'd); S. Galison, 251, \$1.



# THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!

VOL. X. NO. 13.

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### Come, Lord Jesus!

Thy people, Lord, with waiting eyes,  
Expect thy coming near;  
They eager watch the eastern skies,  
To crown the festive year.  
With sincere hearts of holy joy,  
They view each promised sign;  
Redemption all their hearts employ—  
They wait the promised time.

But though with rapturous joy they sing  
Thy praises here below,  
And wish to see their glorious King,  
And thee more fully know;  
In tribulation oft they stand,  
With grievous care oppress;  
O! lead them by thine own right hand,  
Into the promised rest.

By faith they view the opening skies  
Reveal the coming One;  
And lo! they raise their fervent cries—  
Lord, come! O quickly come!  
O come, and save thine Israel's seed,  
Who long have sought thy face;  
And may they from the tempter freed,  
Rejoice in conquering grace.

Then shall thy people all rejoice  
In songs of noblest praise;  
While every heart and every voice  
Shall chant redeeming grace.  
Ten thousand lyres, in concert sweet,  
Shall swell th' angelic band;  
Discordant notes shall never greet  
The dwellers of the land.

Then shall the glittering spires shine  
On Canaan's happy shore,  
With rays of glory bright divine,  
Increasing evermore.  
The songs of the redeemed shall ring  
With everlasting joy;  
Immortal praise to Christ their King  
Shall every tongue employ.

O! long-expected Savior, come!  
Thine advent hasten, Lord!  
Thy little flock all sigh for home—  
Fulfil thy sacred word.  
Seraphic millions join the prayer—  
Lord Jesus, quickly come!  
Then shall we all in triumph share  
One glorious rest at home.

Portsmouth, N. H.

D. A.

### The Doctrine of the Millennium.

#### SECTION I.—The Spiritual View Erroneous

On what Scripture has the popular belief of the spiritual reign of Christ for one thousand years been founded?

Ans. Upon the 20th chap. of the Apocalypse, vs. 1—10.

Is the prevailing view of a spiritual reign the ancient belief of the church?

Ans. It is not; it is only as old as Daniel Whitby, who died A. D. 1727.

What is the true doctrine taught in that portion of Scripture?

Ans. That of the resurrection of the bodies of the righteous, at the commencement of Christ's personal reign on the earth; and that of the wicked at the end of one thousand years from that event, in accordance with the language of the text (20:4-6): "... and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

What was the faith of the saints to whom this Scripture was delivered, on this point?

Ans. They understood it in its most literal sense.

What evidence is there of this?

Ans. The writings of the early Christians.

NOTE.—In the first two centuries there was not an individual, who believed in any resurrection of the dead, whose name, or memory has come down to us who opposed the view of a literal resurrection's being taught in these texts. If any can have had a correct understanding of this portion of Scripture, since the days of the apostles, it must certainly be those who sat under their teachings, and were their immediate successors; and all the testimony we have from them is in favor of the literal view; nor does there exist the least fragment from the first two centuries of the writings of any author who denied it.

Eusebius and Jerome, who opposed this view, acknowledge that Papias was a disciple of John the writer of the Revelations, and a companion of Polycarp. And although the former speaks of Papias as a weak and illiterate man, when speaking in connection with this doctrine, yet, when he adverts to him on other occasions, he speaks of him as being "eloquent and learned in the Scriptures." Eusebius quotes from Papias as saying that "after the resurrection of the dead, the kingdom of Christ shall be established corporeally on this earth" [Hist. Lib. 3, Sec 39.] And Jerome quotes Papias, [De Script. Eccles.] as saying that "he had the apostles for his au. ors; and that he considered what An. rew, what Peter said, what Philip, what Thomas said, and other disciples of the Lord." That Papias was a man of piety and truth, all admit; whatever, therefore, may be considered of his judgment, his testimony as to what the apostles taught, will not be questioned. Polycarp was another of John's disciple; and Irenæus testifies, in an epistle to Florinus, that he had seen Polycarp, "who related his conversation with John and others who had seen the Lord, and how he related their sayings, and the things he had heard of them concerning the Lord, both, concerning his miracles and doctrine, as he had received them from the Lord of life; all of which Polycarp related agreeably to the Scriptures." Following such a teacher, Irenæus taught that at the resurrection of the just the meek should inherit the earth; and that then would be fulfilled the promise which God made to Abraham. Justin Martyr, who was born, A. D. 89, seven years before the Revelations were written, says that he "and

many others are of this mind, that Christ shall reign personally on earth," and that "all who were accounted orthodox so believed." He also says, "A certain man among us whose name is John, being one of the twelve apostles of Christ, in that Revelation which was shown to him, prophesied that those who believe in our Christ shall fulfil a thousand years at Jerusalem." Tertullian, who wrote about A. D. 180, says it was a custom of his times for Christians to pray that they might have part in the first resurrection; and Cyprian who lived about A. D. 220, says, that Christians "had a thirst for martyrdom that they might obtain a better resurrection,"—the martyrs being raised at the commencement of the 1000 years. The first, of whom we have any account, that opposed this doctrine, was Origen, in the middle of the third century, who styled those who adhered to it "the simpler sort of Christians." But Mosheim assures us that the opinion "that Christ was to come and reign a thousand years among men," had before the time of Origen "met with no opposition." (v. 1. p. 284).

Now if the spiritual interpretation of the Revelations is the true one, it would have been thus received by Papias and Polycarp, John's disciples; and it would have been the prevalent belief of the church in that age, and been transmitted by them to their successors; so that the literal translation would have, when it came up, been considered as an innovation, and been opposed as a heresy; and it never could have become predominant without leaving some traces of the controversy which convinced the church of its truth. But the spiritual view was not thus received. The disciples of John received no such teachings from him, nor transmitted them to others; and the church never dreamed that a spiritual meaning could be attached to them, until the church began to be corrupt.—Indeed, so universally was it admitted, that the 20th of Revelations taught the literal resurrection of the righteous, 1000 years before that of the wicked, that the only way in which this doctrine could be at first denied, was by denying the inspiration of the Apocalypse. Eusebius relates that Dionysius, in attempting to disprove the reign of Christ on earth, "was led to question the canonical authority of the Apocalypse." This he would not have done had that book favored his view. Mr. Morris says that "Dionysius is cited by Eusebius, as saying that the book of Revelations was rejected by some, who claimed it was written by Cerinthus, a heretic, to sustain his fiction of the reign of Christ on earth."—[Mod. Chil. p. 88.] And Eusebius himself raised questions on the canonical authority of the book, and intimated it was the work of Cerinthus. While, therefore, we find that the first who denied the personal reign of Christ on earth, were obliged to deny the authenticity of the book of Revelations, by claiming that it was written for the purpose of proving such reign of Christ on earth, it is proof conclusive that the spiritual view has no foundation in that prophecy.

What other evidence is there to disprove a spiritual reign of Christ before the resurrection?

Ans. The testimony of the Scriptures, which invariably speak of wickedness abounding until the end.

What is the testimony of Daniel on this point?

Ans. He says, "I beheld, and the same horn



made war with the saints, and prevailed against them until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Dan. 7:21, 22. As this horn is to prevail against the saints till the judgment, it follows that before that time, there can be no period when the will of God will be done on earth as it is in heaven.

What is the testimony of our Savior?

Ans. Our Savior has shown us that the "tares" and the "wheat" are to grow together till the "harvest," and he explains the "good seed" to be "the children of the kingdom;" "the tares," the children of the wicked one; the "harvest," the end of the world; and the "reapers," the angels. "As therefore," he says, "the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:29, 30, 38-43. As the righteous and the wicked are to flourish together until the end of this world, it follows that there can be no period previous to the end when all will know the Lord, from the least to the greatest.

What is the testimony of Paul?

Ans. In speaking of the coming of the day of the Lord, and of the other events which must first transpire, he says that "there must be a falling away first, and the revelation of 'the Man of Sin';" and he predicted the destruction of the Man of Sin by "the brightness" of Christ's "coming." 2 Thes. 2:3-8. As the Man of Sin is to be thus destroyed, he must continue until that time; and consequently, previous to that event, the earth cannot be filled with the knowledge of the Lord as the waters cover the sea.

What does the Savior say of the preaching of the gospel in all the world?

Ans. He says that "this gospel of the kingdom must be preached in all the world as a witness to all nations [a testimony to them] and then [not one thousand years afterwards] shall the end come."—Matt. 24:14. The end here spoken of must have reference to the end of the world respecting which the disciples inquired; and as that is to come when the gospel is preached as a witness to all nations, there can be no time for the conversion of the world, after it has been thus preached, before the end.

Was not this accomplished when Paul spoke of its being preached to every creature which is under heaven?" (Col. 1:23,) and said, "their sound went into all the earth, and their words unto the ends of the world?" Rom. 10:18.

Ans. Our Savior commanded his disciples to go "into all the world, and preach the gospel to every creature," (Mark 16:15); or as Luke says (24:47) it was to be preached in the name of Christ among all nations, beginning at Jerusalem. This work was commenced at Jerusalem on the day of Pentecost, and was being performed when Paul wrote; and yet many nations at that time could not have heard the sound thereof. Paul must, therefore, have spoken of it as being in progress of accomplishment, and not in the sense of completion;—the same as it is said of one who has gone to a distant place, that he has gone there, although his journey may be but just begun.

Are there any allusions, in the New Testament, to such a glorious state of the church previous to the end?

Ans. There are none. We are invariably carried down to the end, with no intimation of a previous conversion of the world; while we are assured, that "as it was in the days of Noe," and as it was in the days of Lot . . . even thus shall it be in the day when the Son of man is revealed."—Luke 17:25-30. But had there been a promise of the conversion of the world before the end, the writers of the New Testament would not have been so silent respecting it.

Is there any reference in the Old Testament to such a period before the resurrection, in any of the prophecies in which the consecutive events to that time are given in the order they are to transpire?

Ans. There is no indication of such a period in any such connection; and it would be given in such a connection if it was to transpire previous to the resurrection. There is also in all the glorious predictions of such a state, something to denote that temporal prosperity is not predicted.—Christ either appears as a Judge, instead of a Mediator; or it is in the new earth; or they are connected with the most awful judgments of God; or they are everlasting promises, in which their sun will no more go down, nor the moon withdraw itself, when the Lord will be their everlasting light, and the days of their mourning be ended, &c., which prove that they are only applicable to an eternal and future state.

Is happiness and peace promised to the Christian in this state?

Ans. They are not. St. Paul assures us that "he that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. There can, therefore, be no period of one thousand years in the present state when they will suffer no persecution. Our Savior says that the road to heaven is narrow, and few find it; while the road to perdition is broad, and many go therein. Matt. 7:13, 14.—There can then be no period in this state when the great multitude will walk in the way to life. The saints are spoken of as those "who came out of great tribulation." Rev. 7:14. But this can include none who live only during the millennium. The Christian course is compared to a "warfare," a "race," a strife for the mastery, and a continual struggle. Christ assures us that in the world we "shall have tribulation." John 16:33. And the Apostle assures us that "through much tribulation" we must enter into the kingdom of God. Acts 14:22. A millennium of happiness in this state cannot, therefore, be a doctrine of the Bible; for that cannot be true which contradicts so many positive declarations of Scripture.—[To be continued.]

### Depravity of the Times.

Dear Brethren of the "Herald":—It would seem to every one who is in the least acquainted with the present times, that no argument were needed to substantiate what is indeed a fact, that an increase of human depravity, and the prevalence of crime, are almost constantly developed among the children of men. My mind has been recently called to a consideration of this subject by the horrid outrages of incendiaries, and the commission of crimes, within a short distance from my place of residence. And there is scarcely a periodical comes to hand, that does not contain an alarming account of suicides, murders, robberies, arsons, burglaries, or something of a similar character. One after another of our fellows is passing off from the stage of action, as though it was but a small thing to rush unbidden into the presence of the great Jehovah. The real cause of the increasing multiplicity of these works of daring, methinks, should be seriously reflected upon and inquired into by every one who seeks the good of his fellow creatures; and, if possible, do something to remove it while occupying the little time we may have allotted us here, lest haply we ourselves come justly under the characteristic feature given by John, that "whosoever hateth his brother is a murderer." With respect to the chief cause of all these violent and unnatural deeds, it may be easy for us to ascertain. It is infidelity. But the secondary causes that operate so increasingly in persuading men to be guilty of such horrible and outrageous acts, it may be thought, cannot be so easily discerned. This may be true; yet though all these may not be within the reach of human knowledge, still there are some even of these which may be "known and read of all men." Whatever has a tendency to blind the mind, and obstruct a ready, clear, and distinct perception of the great criminality of sin; whatever subverts the

gospel by explaining away its conditions and penalties; and whatever destroys the idea of our accountability to the bar of God for our conduct here, will operate directly to produce such an aversion to the immediate consequences of sin, as to make the hazard of enduring its future effects appear more tolerable than the suffering of its present tortures. The mind under the influence of false doctrines, and over which the gospel exerts no present control, is always much more liable to act from present feeling than from principle. Therefore, the least change of circumstances by such persons is keenly felt; and the disappointments of life afflict them so deeply, that they become dull and melancholy to excess; their feelings get the entire advantage of their judgment, and while thus excited, having nothing of the restraints of moral principle to govern them, they scruple not to resort to the use of any means, that may promise present relief to their unhappy feeling. O what folly! what stupidity! what consummate ignorance of God, of the nature of sin, and the worth of the soul. What, shall man, rational man, who can read his Bible, rush uncalled into the presence of that God, "who is a consuming fire," and that, too, with all his guilt and sin upon his soul? Will he, because he finds a little trouble in the world, yield to fears, and prefer giving up the golden moments of probation, to suffering a few days here—if by holding on upon them and improving them he might secure eternal life hereafter? Will he, who has the name of being a rational creature, be guilty of the indescribable folly of purchasing eternal pain, eternal anguish, eternal woe, for the sake of a momentary relief from the present agony of his feelings? Surely no one in his senses would do it, but him who is destitute of moral principle, or has been persuaded into the belief of false notions of his accountability to God. An ignorance of the nature of sin, its exceeding sinfulness, its infinite demerit, and a blindness to the truth of the declarations of the gospel, which threaten the transgressor with "everlasting destruction from the presence of God, and the glory of his power," prevent that consciousness of guilt, and that dread of future punishment which would otherwise effectually put a stop to these awful crimes and double work of destruction. Are the nominal churches, are all of us who profess to be the followers of Jesus, standing stiff for the truths of God's word? If we are not, we are in a certain sense hating our brother. And let not that man who hates his brother, try to persuade himself into the belief that he has had a sufficient provocation to justify him in the indulgence of this evil principle, while the word of God teaches us differently, that he who does it, whatever he may think of his justification, "is a murderer." He has that in his heart which would destroy what, to that man, is far more dear than life. But I must forbear. While infidelity is deceiving and destroying the bodies and souls of such numbers of our fellow men, let us lift up the voice of faithful warning, and repeat the solemn declaration, that "no murderer hath eternal life abiding in him." In view of the awful state of the world, and the little ground for hope that, as a whole, it will ever be any better, is it not the privilege, as well as duty of every saint of God, to pray while in the midst of his labors for the perishing, the very prayer that Jesus taught us—"Thy kingdom come, thy will be done," &c. My soul longs for that blessed time; but I have no faith that it will ever come, until Jesus himself comes personally—until the creation of the new earth, wherein dwell eth righteousness.

Yours, in hope of soon seeing, in peace, Him who is to come,  
GEO. W. CLEMENT.

Landaff (N. H.), Oct. 22, 1845.

### A Confession and Exhortation.

Dear Bro. Himes:—I have taken but little interest in reading your paper for the last year; and I now wish to let the dear brethren and sisters know where I have been since last October, and where I am now. Since the 10th of the 7th month I have



been in this world of trial; but in feeling and in strong faith, I have been within a shut door, believing my work was done, and it was my duty to wait, and watch, and pray for the kingdom to come.

When I read Bro. Hale's articles in the "Herald," on the coming of the Bridegroom, and the door shut, I compared them with the word of God, thought they were Bible truths, embraced them, and rejoiced exceedingly, believing that on the 1st day of the 1st month the King of kings would come, and we in the kingdom of God should celebrate the marriage supper of the Lamb. But my expectations were not realized. I still believed the atonement was finished, and the door shut; and soft words and hard arguments could not convince me that I was in an error. Recently I stopped to reason with the Lord, and I now see men as trees walking. That blessed Spirit, which comforts the hearts of the tried and afflicted people of God, and leads into all truth, comforted my heart, and showed me that the coming of the Bridegroom is the coming of the Son of God in the clouds of heaven, when every eye will see him, and all the kindreds of the earth will wail because of him. As soon as I saw my mistake, I was willing to give it up, confess my mistake, &c. That spirit of mysticism that so long had been hanging over my mind, has been blown away, not by might, nor by power, but by my Spirit, saith the Lord. To God be all the glory. I now find I have more of that charity that suffereth long, and is kind, than I had when in full faith of the view before mentioned. So far as my influence has gone in favor of these views, I now want it should go against them. The Bridegroom has not yet come. The atonement is not finished. The kingdoms of this world are yet in the hands of wicked men. Jesus Christ is yet a mediator between God and man. Sinners yet may come and find salvation through a crucified Savior. And I have found by happy experience that I can exhort and pray for sinners as I once did, and the God of Daniel be praised.

I want to say a few words to the brethren and sisters who once comforted my heart by their writings through the "Jubilee Standard," the "Hope of Israel," the "Hope Within the Veil," and the "Day Star." Dear brethren and sisters, you and I have for some time thought the Bible supported us in believing we were in the guest chamber, waiting the return of our Lord from the wedding. This view of the subject I have found of late is incorrect. Now suffer a word of exhortation from your unworthy sister. You and I want to be just right when the Lord comes. We want right views of God's unerring word. You may think if you give up these views, you will lose your faith in the coming of the blessed Jesus. But this is not the case: Jesus is coming quickly, to call his people from labor to reward. Many and severe have been your trials, and mine, since embracing these views; and we have thought they were the fiery trials spoken of by Peter, which were to try us, as though some strange thing had happened; but in this we were mistaken. Our most severe trials have been in consequence of embracing unscriptural doctrine. We thought we were cast out by our brethren for owning the new name of Jesus; and when they reproved us for our belief, we thought they were smiting us, and saying in their hearts, "My Lord delayeth his coming." So it looked to us, and so we believed; but in this I think we were mistaken. Our brethren see that such views are not founded on the word of God, and unless given up, will lead astray; and they have rebuked with all long suffering and doctrine. Perhaps we have thought at times they have manifested a hard, overbearing spirit, and should confess as well as we; but with that we have nothing to do; we want to be right ourselves when the Chief Shepherd shall appear. These views have caused division and disunion among the children of God, as we all know; and the sooner we renounce them the better. When I saw so many of our brethren going into spiritualism, I began to see where I should go, unless I gave

up those views; and I praise God's holy name that I have given them up. I feel now I am standing on the Rock Christ Jesus. My heart rejoiced when the "Hope Within the Veil" came; showing us they had renounced those views. I had given them up a week before; and my companion unites with me in being content with the days are at hand, and the effect of every vision. Renounce everything that separates you from the children of God. This generation will not pass away before we shall see our blessed Lord and Master. The gospel of the kingdom has been, and is being preached, by which we know the end will soon come.

Your sister in the blessed hope,

ABIGAIL MUSSEY.

Whitefield (N. H.), Oct. 12, 1845.

#### THE WORD "HEAVEN."

Mr. Himes, Sir:—The Atheist professes to believe there is no God, that there is no such place as Heaven; consequently he neither violates his own principles, nor the standard rule in regard to capital letters, by writing the word "Heaven" without a capital letter to distinguish it as a place, or even as an important word. In all the books and publications of the present day, the names of our smallest towns and villages are universally honored with a capital letter; whilst Heaven, the place of the blessed (as the dictionary defines it), and the eternal abode of angels and glorified saints (according to the Scriptures of truth), is usually turned off with a small *h* to begin its glorious name, and of course is not recognized as a place of even the least importance. Dear Sir, I would respectfully ask you to meditate upon this subject, and favor us with the result in your valuable paper.

Yours, in full confidence that the second advent of our Lord and Savior Jesus Christ, and the resurrection of the just is at hand, even at the door.

L. NEWCOMB.

Roxbury (N. H.), Oct. 9, 1845.

"Heaven" is usually written with a small *h*, because custom sanctions the usage. The mode of spelling, punctuating, &c., is entirely arbitrary, and depends on custom and taste. Some capitalize more words than do others. Some write the names of the months in small letters; and all capitalize less than formerly. We are satisfied with the correctness of writing heaven with a little *h*, because it is not the name of a city, town, state, nor, strictly speaking, is it a place. The only thing called heaven in the Bible is the firmament, or atmosphere, between the earth and clouds. (See Gen. 1:8.) The Bible does not inform us that we shall live in heaven. On the other hand, the kingdom will be under the whole heaven; God is the God of heaven, because it is between Him and us. To meet Him, we ascend into heaven, because it intervenes between Him and us. Again: God is said to dwell in heaven, because we have been led to consider that all that is above is heaven—not a place, but all the heavenly void.

"GOOD ENOUGH FOR ME."—Bro. Himes:—A few days ago a man asked me, "What do you preach now?" After a moment's pause I replied, "I preach a present, full, free, and everlasting salvation to all who will believe in Jesus Christ, and comply with the holy requirements of the gospel; together with the glorious, personal, speedy appearing of the Lord Jesus Christ, to establish his everlasting kingdom, under the whole heaven; when, according to Daniel the prophet, it shall be given to the saints of the Most High, and they shall possess it for ever, even for ever and ever." "Well," said the man, "that's good enough for me."

Is there anything in the above that should not be preached? Yours, in the faith,

EDWARD MCGINLEY.

Bangor (Me.), Oct. 7, 1845.

Yes, Bro. McGinley, that is "good enough."

#### The First and Second Advent.

From "Plain Sermons" by the Rev. A. McCaul, D. D., of Trinity College, Dublin.

To conceal the first advent, would be to hide the inconceivable condescension of God; for the mystery of the first advent was God clothed in humanity; to omit the second advent, would be to veil the equally inconceivable wonders of redemption; for the mystery of the second advent is man revealed in the glory of the Godhead. At the first advent God appeared as man; at the second, man will appear as God: for it will be "the glorious appearing of the great God, even our savior Jesus Christ." That poor portion of mortal clay with which the great God shrouded his glories when he took upon him flesh and blood, shall be exhibited before all creation in the majesty of Deity; and that poor fallen race, whom Satan would have destroyed, and did actually pull down from their high pre-eminence, shall be seen not only redeemed, but exalted and inseparably united to the Creator, through Him who is the seed of the woman; who therefore calls us "his brethren," and whom we worship as our Lord and God. This, brethren, is redemption; this is indeed a gospel, good tidings of great joy. Rebellious man not merely forgiven—mortal man not merely immortal—corruptible not merely clothed with incorruption, but manhood received into everlasting union with God. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" But without the doctrine of the second advent this mystery is concealed, the display of the Gospel is incomplete, and the Savior himself robbed of his chief glory. If we preach only the first advent, we do indeed recount many of his glorious achievements; how He redeemed man by the shedding of his blood, and by death overcame him that had the power of death, that is, the devil,—how he led captivity captive, and sent down the gift of the Holy Ghost. But if we do not preach the second advent, we refuse to put the crown upon the Savior's head, and exalt the means above the end; for the first advent was only the means, the second advent is the end. The sufferings of Christ were the means, the glory which should follow the end. St. John expressly testifies, "that for this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John 3:8.) Sin is a work of the devil; yet until the Lord's second advent sin and iniquity shall abound. Death is a work of the devil; but until the Lord come again, death cannot be swallowed up in victory. Curse is a work of the devil; but until the Lord appear in glory, must those blessed words "There shall be no more curse," remain unfulfilled. In a word, the great end for which the Savior came—namely, to be a perfect Savior—must remain an object of faith until the glorious appearing of the Lord: until then, therefore, His glory as Savior will remain incomplete. At the first advent of the Lord he was despised and rejected of men; he lived in a state of the deepest humility, and died as a criminal. From the first advent until now, he has been, by the majority of mankind, dishonored and blasphemed.—His love is visible only to the eye of faith, and therefore discerned by the fewest. But God hath declared that he will give him a reward for his sufferings; and that because he humbled himself to death, even the death upon the cross, "at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father;" and "for this joy that was set before him he endured the cross, despising the shame;" but this joy is incomplete, this promised glory is imperfect, until "he appear in his own glory, and the glory of his Father;" for then, but not until then, will all men honor the Son as they honor the Father. Whether, then, we consider the glory of Christ, in reference to the restoration of man, to the work of salvation, or as a reward of his sufferings, it is equally as imperfect without the doctrine of the sec-



ond advent: from all which it follows that the doctrine of the second advent is an essential doctrine of the Gospel. If we consider the Gospel in reference to our own salvation, we shall find this doctrine equally essential; for to us it is "that blessed hope," as the Apostle calls it. Great, inconceivably great, are the blessings which we enjoy in this world. Forgiveness of sins, peace with God, sanctification through the Spirit, are blessings which demand in return an unbounded gratitude; so that, had we nothing more to expect, we are bound to consecrate our whole life to the service of God for that which we now enjoy. But it is not to be dissembled, that the enjoyments of the most advanced saint in this life fall far short of that felicity which the word *salvation* holds out to our faith. His present life, however advanced he may be, is a life of struggle, of sorrow, of chastisement. The warfare with sin, with the world, with the devil, never ceases. The sorrows incidental to mortality are unavoidable, for "many are the afflictions of the righteous." The chastisements of his heavenly Father are sure, and for the present grievous; so that he who came the nearest to to the blessed pattern of his Savior, and enjoyed the most of his grace, is forced to declare, "If in this life only we have hope in Christ, we are of all men the most miserable." So that a Gospel which contains not that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ, would leave even true Christians the most miserable of mankind. But let us introduce the doctrine of the second advent, "that blessed hope," or, as St. Paul elsewhere calls it, "the hope of the gospel;" let us lay hold on "the hope that is set before us;" and then, instead of being of all men the most miserable, we shall have cause to cry out with St. Peter, "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away; reserved in heaven for you who are kept by the power of God unto salvation, ready to be revealed in the last time."

## The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, NOV. 5, 1845.

### The Bible:

What is it? It is the written revelation of God to man. It teaches us the first revolutions of this world, and foretells the last; and is to be received (every word of it) for just what it purports to be—every word and passage being understood in its literal import, unless it involves an absurdity, or a plain contradiction.

It was written in Hebrew, Chaldaic, and Greek, by more than forty different men, who wrote as they were moved by the Holy Ghost. These writers were of every degree of intellectual cultivation, of every state and condition in life, and appeared at intervals, during a period of fifteen hundred years. It was written in the centre of Asia, in the sands of Arabia, in the deserts of Judea, in the courts of the Jewish temple, in the sumptuous palaces of Babylon, on the banks of Chebar, in the schools of the prophets, and in the centre of eastern civilization; it is written with all the minuteness of historical and chronological narration, in the sublimest strains of poetry, and in the charms of glowing song; and yet with such a diversity of circumstances under which it was compiled, there is a uniformity of expression, a similarity of style, and a general tone of thought, running through the whole, with no contradiction of one writer by another, with none of those absurdities which are found in all other ancient authors, and with no single assertion or allusion which has been disproved by the progress of modern science. Does the reader inquire for the cause of

this wonderful harmony and agreement? It is because "the prophecy came not in old time [or as the margin reads, at any time] by the will of man; but holy men spake as they were moved by the Holy Ghost." Consequently, they did not speak their own thoughts, or write their own ideas—they had no will respecting it; but they wrote what the Spirit dictated, as the Spirit presented it: they were mere amanuenses.

The Bible is, therefore, to be regarded as a perfect whole, the work of one mind: and that Mind the Creator of all things. As it was written during an extended period of fifteen hundred years, it was given to man for doctrine, for correction, for reproof, and for instruction in righteousness, to acquaint us with the past, and inform us of the future, as God saw it was needful or proper to communicate it to man. It begins with the earliest history in Eden, records all that is necessary for a perfect history in the progress of events, and gradually unfolds the future, line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little, as the wants of man required. It was not given all at once, nor was everything that is revealed respecting the various topics there illustrated found in the same connection; but that which was at one time more obscurely presented, is at many subsequent times more clearly and fully explained. Therefore, by examining only what we find in one prophecy respecting any one topic, our ideas on that point will be very obscure and incorrect. The question then arises, how are we to understand the prophecies which are thus obscurely presented? St. Peter has given us the key. In 2 Pet. 1:20 he exhorts us to know "this first, that no prophecy of the Scriptures is of any private [or self] interpretation;" that is, says Bishop Horsley, "no one of the prophecies explains itself, or is to be interpreted alone."—Why not? "For," says Peter, "the prophecy came not in old time [margin, at any time] by the will of man." Had the prophecy been written by the will of man, everything alluded to by each individual prophet, however near the resemblance, might have had no necessary connection with that spoken by the other prophets: each would have had topics peculiar to themselves, and must have been their own interpreter. "But holy men spake as they were moved by the Holy Ghost." Thus no one spake the whole mind of the Spirit; each one spake a part; the Holy Spirit spake through them all—a part of its mind by one, and a part by another, and when all had spoken, then we had the whole of the revealed will of God to man, one part of which explains another part. We are, therefore, not to confine ourselves to a single prophecy for an explanation of all contained in such prophecy, but we are to search the whole Scriptures, and find all that the Spirit has said—a little here and a little there—on every separate topic spoken of in the Scriptures, and what is said in one place will explain what is said in another, and thus all the several topics of revelation, however obscure they may have been, become plain and easily understood.

But, says one, to do this, we must read through the entire Scriptures to understand a part. Those who are not familiar with the general subject of the Scriptures should read and re-read them until they are; and this not by reading a single chapter at a time, but by reading, with humble prayer, one or more books at a sitting. But with a general knowledge of the Bible, we may refer to all that is written on any one topic with very little trouble. This may be done by means of a concordance, by tracing out the various texts by the prominent words; or it may be done more readily by the aid of a reference Bible, and comparing all the texts referred to in the margin.

"It were to be wished," says Bishop Horsley, "that no Bibles were printed without references.—Particular diligence should be used in comparing the parallel texts of the Old and New Testaments. It is

incredible," he adds, "to any one who has not made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, without any other commentary, or exposition, than what the different parts of the sacred volume mutually furnish for each other. Let the most illiterate Christian study them in this manner, and let him never cease to pray for the illumination of that Spirit by which these books were dictated: and the whole compass of abstruse philosophy, and recondite history, shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith." See Sermons, p. 224-238. On the other hand, those who are unlearned [in the Scriptures] and ignorant [of parallel texts] often wrest the Scriptures to their own destruction.

### Poetical Effusions.

We receive many poetical articles, which we would like to publish, and which we lay aside with pain; for we always want to oblige all. There are, however, more properties requisite to constitute poetry than are sometimes dreamed of. We receive many articles which rhyme; but that does not constitute poetry.—There must be rhythm as well as rhyme, and sublimity of thought as well as measure. All can rhyme; but few can write poetry. We have just received an article from a brother, the sentiment of which is good; but it would have been better expressed in plain prose; and the rhyme is also imperfect: road and Lord, crown and overcome, weep and meet, &c., will not rhyme. Certain words, not perfect rhymes, are allowed by poets to rhyme, as tomb and home, &c.; but poetical license will not extend to the above. Abbreviations like "Ih'v," and "you'h'v," are also not allowable.—But may not these things be corrected in communications sent? Yes, they may be in plain prose without much trouble; and they may be in poetry. But it is usually more work than to make new; and we have very little time to attend to such things.—Some suppose the printer will correct all errors in the MS. This is a mistake. It is the duty of all printers to follow the MS.—to print as it is written. When any corrections are made, the editor has to make them. But that is a tax which should not be thrown on him. All writers for the press should perfect their articles for the press, by re-writing them, correcting them, leaving out all repetitions, and superfluous words and expressions, and making them as short as possible; then transcribe them in a plain hand, that may be easily read.

### Feet Washing.

Did not the Savior wash the disciples' feet, and teach them to wash one another's feet? Yes; but he did not enjoin it as an ordinance of public worship. But what did he mean? We do not suppose he meant that able-bodied men and women should pull off each other's shoes and stockings in a public assembly, and there wash their feet; but we suppose he enjoined upon his children a willingness to perform any service for a brother or sister, who should need. We will illustrate this by an anecdote.

At the South China camp-meeting was a brother, who came on foot seventy miles to attend the meeting. He was very much fatigued, but owing to his anxiety to meet with those enjoying the same blessed hope with himself, he had pressed onward over mountain and through valley, along the dusty road, to the place of meeting. On arriving there, he was weary and a stranger, he knew no one, and yet he freely assisted in the erection of the stand, &c. At night he felt almost exhausted, and on taking off his boots, it was found that the skin of his feet was actually worn through by his journey. On seeing this, Brn. Himes and Hale took him to their room, had a fire made, washed his feet in water, bandaged them up, and ad-



ministered to him as they thought he needed. In the morning he was greatly refreshed, felt like a new man, and was very grateful for the assistance rendered.—At the close of the meeting, he started off on foot for home.

That is the feet-washing that we believe in. Such services to brethren in need, is what we believe the Savior enjoined in the command to wash one another's feet.

### "Midst."

We have seen the word "midst," in Deu. 9:27, referred to as denoting *between* the two halves. It is from the Hebrew word *chatzi*, which Profs. Whiting and Bush assure us is *in the half*. Now, in the half cannot be *between* the two halves, or before the last half. As it is *in the half*, we cannot tell what part of the last half it is in; but it must be somewhere between the end of the first half, and that of the last half. The word "dividing," in Dan. 7:25, is a different word. It signifies the same as divided, in 1 Chron. 1:19, where we read the name of "one was Peleg, because in his days the earth was divided, or *Peleged*."

### The New Earth.

At your leisure, please to give us the Scriptural evidence that this earth is to be again restored to its Eden state. G. W. GREGORY.  
Winchendon (Mass.), Oct. 26, 1845.

That there is to be a new earth, is evident from what John saw in vision. He says:—

Rev. 21:1-4: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying,

Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying.

Neither shall there be any more pain:  
For the former things are passed away."

"And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." (vs. 10-12.) "And the twelve gates were twelve pearls: every several gate was of one pearl. And the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." (vs. 21-27.) "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever." (32: 1-5.)

This new earth that John saw in vision, is evi-

dently the one that Peter refers to when he said (2 Pet. 3:13), speaking of the dissolution of the heavens by fire, and the melting of the elements with fervent heat. "Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."

That this is the old earth made new, is evident from the declaration in John, that old things are to be created new. The promise to which Peter refers is made by Jehovah through Isaiah the prophet (65:13-19):

"Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; Behold, my servants shall drink, but ye shall be thirsty; Behold, my servants shall rejoice, but ye shall be ashamed; Behold, my servants shall sing for joy of heart, But ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

And ye shall leave your name for a curse unto my chosen:  
For the Lord God shall slay thee, and call his servants by another name:

That he who blesseth himself in the earth Shall bless himself in the God of truth;  
An he that sweareth in the earth shall swear by the God of truth:  
Because the former troubles are forgotten, and because they are hid from mine eyes.

For, behold, I create new heavens and a new earth: And the former shall not be remembered, nor come into mind.

But be ye glad and rejoice for ever in that which I create:

For, behold, I create Jerusalem a rejoicing, and her people a joy.

And I will rejoice in Jerusalem, and joy in my people:

And the voice of weeping shall be no more heard in her, nor the voice of crying."

When God shall have thus new created the heaven and earth, and restored Israel to his possession, and the saints to their rest, the kingdom of God will have come, and his will will be done on earth as in heaven, as our Savior taught us to pray in that memorable prayer (Matt. 6:9-15), which indicates a necessity for the restoration of this earth. Then also will be fulfilled the prophecy of Daniel (7:27), "The kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—The wicked being driven out, "the saints of the Most High will take the kingdom, and possess the kingdom for ever, even for ever and ever."

The great voices in heaven under the sounding of the seventh angel, are indicative of the restoration of the earth. Says John (Rev. 11:15), "There were great voices in heaven, saying,

The kingdoms of this world are become  
The kingdom of our Lord and of his Christ;  
And he shall reign for ever and ever."

The "New Song" is another indication. Rev. 5: 10-12: "And they sang a new song, saying,

Worthy is he to take the book, and to open the seals thereof:

For thou wast slain, and hast redeemed us to God by thy blood.

Out of every kindred, and tongue, and people, and nation,

And hast made us unto our God kings and priests:  
And we shall reign on the earth."

The 37th Psalm (vs. 8-11) teaches the same truth: "Cease from anger, and forsake wrath:  
Fret not thyself in any wise to do evil:  
For evil-doers shall be cut off:

But those that wait upon the Lord, they shall inherit the earth.

For yet a little while, and the wicked shall not be:  
Yea, thou shalt diligently consider his place, and it shall not be.

But the meek shall inherit the earth;  
And shall delight themselves in the abundance of peace."

We find another evidence in the 8th Psalm, vs. 3-8:

"When I consider thy heavens,  
The work of thy fingers,

The moon and the stars  
Which thou hast ordained;  
What is man, that thou art mindful of him?  
And the son of man, that thou visitest him?  
For thou hast made him a little lower than the angels,  
And hast crowned him with glory and honor.  
Thou madest him to have dominion over the works of thy hands;  
Thou hast put all things under his feet:  
All sheep and oxen,  
Yea, and the beasts of the field;  
The fowl of the air, and the fish of the sea,  
And whatsoever passeth through the paths of the seas."

It would not be so evident that this has reference to the new earth, if the comments of the Apostle did not settle this point; but Paul leaves its application plain. He says, Heb. 2:5-8, "For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying,

What is man, that thou art mindful of him?  
Or the Son of man that thou visitest him?  
Thou madest him a little lower than the angels;  
Thou crownedst him with glory and honor,  
And didst set him over the works of thy hands;  
Thou hast put all things in subjection under his feet.

For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him."

As all sheep, and oxen, &c., are to be put under the feet of Christ, and as they are not yet, it can only have reference to "the world to come," of which the Apostle spake.

The above we regard as some of the more prominent proofs of the regeneration of this earth.

## Correspondence.

EXTRACT OF A LETTER FROM BRO. E. HOYT.

Bro. Himes:—My history in the Advent cause is briefly this. Having graduated at college '34 or '35, and afterwards studied theology, I preached something like six years in the Congregational ranks, when a kind Providence threw in my way "Spaulding's Lectures," by which I was much enlightened in respect to the kingdom and advent of the Savior, the new earth, immortal city, millennium, &c. I afterwards read the "Signs of the Times" with profit. The burden of my faith has been, that the kingdom of heaven is at hand; though last fall I looked, in common with others, to a definite time, or nearly so, with strong confidence. I regret none of the heart searching and preparation made through that excitement; but I regret the error, and that the evil came in among us (west of Buffalo) even before the 10th with his fanatical breath. I could wish that we had not depended so certainly as many then did upon human chronology and calculation for a definite time. God's prophetic numbers, of course, are definite; but they only prove to us, with much other evidence, that the kingdom is nigh at hand—that the advent is at the door, and not the day and hour when the Son of man cometh. This is a firm foundation, that earth and hell cannot shake, because it is the plain word, that liveth and abideth for ever.

Last winter I moved my family to this place, rented a part of my father's house, and during the past season have labored on the farm for the support of my family; and a part of the season have rode, after the labors of the week, from 15 to 30 miles to preach the gospel of the kingdom; but the distances are such, that I have not been able to accomplish much in this way.

In respect to the spiritualism and mist, with all their appropriate fruits, I have beheld them with sorrow and discouragement from the first, and am rejoiced that a better state of things, so far, appears to be supervening. Yours in Christian love, E. HOYT.

Kendall (Orleans Co., N. Y.), Oct. 16, 1845.

LETTER FROM BRO. E. MARSH.

Dear Bro. Himes:—Bro. Weetsee is pursuing an even and consistent course as an advent lecturer, living up to the light he receives from God's word, and communicating it to others. I heard a few weeks ago that he and his wife were both sick—I have not heard since—I hope they have recovered. In relation to the Advent doctrine in this place, the majority of the people remain about as they were when you and Bro. Miller visited us. Those who listened to the discourses delivered by you and Bro. M. at that time with an



honest desire to learn the truth as it is in God's word, felt that they were fed with meat in due season. Eternity alone can unfold all the good done at that conference. How I should rejoice to meet with you here again—cannot you and Bro Miller come? I believe that every Advent brother in this region would hail your arrival with joy. Bro. Weethee has informed you of the prosperity of the Advent bands situated within the bounds of his circuit.

In regard to myself and family, we still continue to hold our prayer meetings at our own dwelling-house—two every week, "Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." But we are alone—alone did I say? no, the Lord is with us, and blesses us. One of my acquaintances, not long since, (a professor of religion) stated that I had given up my belief in the near advent of Christ, and had "become a rational man again." About three years since, my wife and self embraced this glorious truth of the word of God, and the subject has been increasingly interesting and precious to us from that time to the present. We did then believe, and we still believe, that the next great event in the fulfillment of prophecy is the coming of the Savior, and that we have reason to look for its accomplishment every hour. O, how cheering—how animating—how enrapturing the prospect to the child of God! he is almost home; his trials and sufferings will soon be over. Soon "the Lord himself will descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ," with all the living saints shall rise to meet the Lord in the air; and so shall they ever be with the Lord. But the person above alluded to, seems to think, that to renounce this blessed hope—this soul-enrapturing truth, would be "rational." O, what blindness to the word of God. A crown of righteousness is promised to them *only*, who love the appearing of the Son of man. O, that men would be wise—would be "rational" according to the instructions of God's holy word.

Yours, hoping for life and immortality in the kingdom of God. E. MARSH.

McConnelsville, (O.), Oct. 5th 1845.

LETTER FROM BRO. W. T. HUNTINGTON.

Dear Bro. Bliss:—Though a stranger to you, I yet presume to write a word to your address. Some of the Advent brethren here at the West rejoice and shout aloud for joy at the return of some of the brethren and sisters, who have been making crooked paths for their feet for the last year. They have made the hearts of some of God's people sad in days gone by; but now they are making them glad by once more observing the good old way to Zion's hill. We did indeed have a time of rejoicing when Bro. J. Pearson came out with his humble confession: for we saw in it the hand of our good Lord; it breathes His Spirit. Every word seemed to us to have been dictated by the Spirit of truth, which cannot lie. We felt our hearts burn within us while we read it. (I speak the feelings of many brethren and sisters.) But when the last "Hope" came to hand, our whole souls were fired anew with love and gratitude to our kind Father, for this renewed manifestation of his love, his long-suffering, and patience with his wayward, wandering children. He remembers we are but dust; blessed be his name.

You have had your trials at the East; we have had similar ones at the West; and among the band in this place have been great and heart-rending trials. The separation of those who for years have had hearts beating in unison, and whose sympathies have flown through the same channel for the cause of our expected King, is a trial of no mean character. Yet such is the case. While some of us have been obliged by the word of God to reject the multifarious theories that have deluged us; yet we have endeavored, by all possible means, to keep the unity of the Spirit in the bonds of peace, but without success. When we were told "Lo here and lo there," we could not believe, for our dear Savior warns us expressly against such; and his word is all in all to us. We were, therefore, cast out among the "foolish virgins," and told that the "sooner we left the better." Well, some did separate themselves from those who reject that Scripture recorded by 1 John 4:1-3. "We did go out from among them, because we were not of them;" for we recognize in them that spirit spoken of by the beloved disciple in the passage above quoted. We found that it would not do for us to remain any longer with them, lest we should become partakers of their errors, and be led from that path which leads to life. Since we left them, we have had our regular meetings on Lord's day (believing it to be good to follow the example of

early Christians in the observance of that day), and three times during the week. The Lord has been gracious to us in showing us some truths from his word, which have done us good. And by patient continuance in well doing, we hope to obtain immortality and eternal life. Our trials have been sharp and severe; yet the Lord has been good, very good, for which we bless his name.

Yours in patient waiting for the redemption of Israel. W. T. HUNTINGTON.

Akron (O.), Oct. 6, 1845.

LETTER FROM BRO J. B. MITCHEL.

Dear Bro. Himes:—Your cheering paper the "Herald" truly is a welcome, comforting visitor to me, as I doubt not it is to many of Christ's scattered ones. A dear Bro. in Pa. in a letter just received remarks, "My faith in the speedy coming of the Lord, is always strengthened, in reading the cheering letters of the different brethren, and the brightening prospect of the cause in the Herald. My soul catches the flame which animates them, while I rejoice in hope of soon meeting all the dear lovers of the blessed hope," thus it is made a vehicle conveying strength and comfort to many anxious hearts, and a means of staying up the faith of numbers who have not the privilege of hearing the unadulterated word preached. May it be sustained, and continue to shed its cheering rays throughout this land until the son of righteousness eclipses its rays, by his glorious coming. At no time have I felt more interested in the consoling truths disseminated through that medium, than at present—the sympathies of my soul are in the cause. I love its effects as the direct result of Bible teaching; stirring the believer up to watchings, and purifying from all fleshly lusts and I still desire my weak instrumentality should be used to its promulgation. Although for a short time I have probably not done as much as I might owing to circumstances keeping me in one place, yet I know not but it will turn out to the glory of God. As the little flock in Baltimore were left without any one to speak the words of consolation to them by Bro. Osler's removal, and would have been very much scattered without some effort to keep them together by holding up a standard of truth, as I was here I felt it a duty in weakness to throw myself into the gap and endeavor to sustain a name and keep a light in that city until the King of kings comes. I am happy and truly thankful to have it to say, the cause wears a better aspect and brighter prospect at present than any time since last fall. There appears to be a quickening, strengthening and coming together on better grounds. Our meetings are well attended and we may measurably say with Bro. Litch, they are increasing in numbers and interest. May it go on prosperous to the glory of God. We meet in the Armory Saloon, a central part of the city, where you attended a conference this summer. I attend three times on the Sabbath with the brethren, besides they keep two regular meetings during the week, thus manifesting a desire to obey the caution, "forsake not the assembling of yourselves together as the manner of some is, but exhort one another, and so much the more as ye see the day approaching," feeling assured the day of their redemption draweth nigh, "knowing therefore that now it is high time to awake," and cast off the works of darkness that has rent and severed the body of Christ, spreading desolation and confusion in its course, and paralyzing the energies of those who desired to do good. Having learned by experience where envy and strife is, there is every evil work; tumult and confusion, but as the promise is, "all things shall work together for good to those that love God," I sincerely hope the past may suffice as an example of the works of the flesh, and that all may again gird on the whole armor of God, and be able to withstand in the evil day; for truly we have fallen upon perilous times, and much need the caution, "Watch," while ready to sink under disappointments, having all manner of unholy influences around us—childishness, formality, worldly-mindedness, darkness, yet having a form of godliness, professing to love our coming One. Let us, therefore, who are not of darkness, watch and pray always, lest, coming suddenly, he find us sleeping;—for behold he cometh quickly.

Yours in patient waiting for the kingdom of God, J. B. MITCHELL.

P.S. I cannot for the present respond to the urgent calls of Bro. Gates and Osler, but should the Lord seem to lead in that direction, most gladly will I go. Cannot Bro. A. Hale, or Bro. Burnham, visit the brethren in Baltimore? They much desire some one to come and comfort them with the truths of a speedy deliverance.

J. B. M.  
Warren (Balt. Co., Md.), Oct. 13, 1845.

LETTER FROM BRO. D. BATES.

Dear Bro. Himes:—The good Lord is with us in power, to bless, and sanctify, and lead us on to victory. Our brethren and sisters were much blessed at the Square Pond meeting, and more than ever determined to watch, wait, and pray, until Jesus comes.—We are still in the enemy's land—foes without, and fears within—tempted and tried. But when the Chief Shepherd shall appear, we shall receive a crown of glory that fadeth not away, reserved in heaven for those who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time; wherein we greatly rejoice, though now for a season (if need be we are in heaviness through manifold temptations), that the trial of our faith being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.—And we desire that every one of you shew the same diligence; to the full assurance of hope unto the end, that we be not slothful, but followers of them who through faith and patience inherit the promises; for we have need of patience, that after we have done the will of God we might receive the promise; for yet a little while, and he that shall come will come, and will not tarry. Therefore what we do must be done quickly. Let us gird on the whole armor—lay aside every weight, and the sin that doth so easily beset us, and contend for the life and power of religion; for our work is before us. The next event is the coming of the King of kings; he that endureth to the end shall be saved, for the prize is at the end of the race.—Praise the living God for his goodness, and for his wonderful works to the children of men.

Yours, waiting for the promised inheritance,

DAVID BATES.

Blandford (Mass.), Oct. 13, 1845.

Note.—We thank our brother for his short, but heart-stirring epistle. We will pay the friends in Blandford a visit the first opportunity; but at present we are necessarily confined at home.

LETTER FROM BRO. J. I. WHITMAN.

Dear Bro. Himes:—I am preaching to the brethren and sisters in Norwalk, Bronson, and North Fairfield. In Bronson and Fairfield the brethren and sisters are considerably scattered, and but few in number. In Norwalk there are some thirty or forty believers, who are generally constant attendants on their meetings of worship. They meet three times on the Sabbath whether they have preaching or not, and three times during the week to pray and to exhort one another, as they see the day approaching. Enjoying these means, and improving them, they are strengthened and blessed; and of late are encouraged to hope to be a blessing to others. The Lord is with them. Some backsliders are returning, God's children are comforted, and encouraged to pray for the conversion of sinners. If we would have our sympathies with Christ, how surely ought we to be affected in view of the condition of the lost and perishing. Jesus wept over reprobate Jerusalem. Paul's sympathies were so strong with Jesus, and he was so constrained by his love, that he could wish himself accursed from Christ for his kindred according to the flesh. I know of no way that we can identify our sympathies with our blessed Lord Jesus, than to have our interests identified with his cause, which has for its object the seeking and saving of the lost. For this Jesus came into this fallen, sin-cursed world—for he labored, and finally was crucified—and for it he now mediates; and now, whether men will hear or forbear, we, as were his disciples, are to glorify the Father in bearing much fruit—in turning men from darkness to light, and from the power of Satan unto God, and to wait for his Son from heaven—"looking for the blessed hope."

Desiring to be found gathering with Christ, I subscribe myself your brother, called in question touching the resurrection.

J. I. WHITMAN.

Peru (O.), Oct. 7, 1845.

LETTER FROM BRO. A. P. BARRINGER.

Bro. Himes:—I sympathize with you in your trials, which I have no doubt have been many. I have a few, some very trying. To be misrepresented by the brethren, when one feels within himself that he has done all he could, and from pure motives, is one of the most trying situations we can be placed in. But, Bro., remember the cases of Jeremiah, David, Moses, Paul, and others, and above all our blessed Lord. No man need expect his reward here. O, no. Alas! for poor human nature. Who could have expected such things from those professedly looking for their Lord and expecting soon to "stand before the Judgment seat of Christ."



May the good Lord help us that we may not be led away by the error of the wicked.

Bro. Himes, it does seem to me better times with regard to the situation of Advent brethren are dawning upon us—but not so with the unbelieving mass.—The accounts from all quarters are portentous of a coming storm. Take courage anon—gird on the armor. The battle will soon be won.

I pray you may be sustained—I trust you will by the Lord's help. I shall give you my hearty co-operation, poor as it is. The brethren so far as I know,—those sound, are with you. The Herald must not go down.

Yours in affliction,

A. P. BARRENGER.

Troy, (N. Y.), Oct. 16th 1845.

#### LETTER FROM BRO. C. B. TURNER.

Bro. Himes:—I remained at Bristol through the week and over the Sabbath following the Conference there. The interest continued to increase, and the cause of God to revive. And though many of the brethren there do not exhibit that life and power of godliness which should characterize those "looking for that blessed hope," yet the cause seems to be still rising.

Last Sabbath, in company with Bro. Wyatt, Baldwin, and Sutherland, I attended a Conference in Dickinson, N. Y. Though the weather was forbidding, yet the attendance was good. Deep solemnity characterized the entire meeting. The power of God was visibly manifest. Sinners seemed pricked in the heart, wanderers expressed a determination to return to Christ, and the saints of God were revived. Bro. Wyatt, who has long labored incessantly for the cause of God in that region, remained to carry forward the work.

Yours in love,

C. B. TURNER.

East Randolph (Vt.), Oct. 11, 1845.

#### LETTER FROM BRO. J. REYNOLDS.

Dear Bro. Himes:—A few of us in this place are endeavoring to be ready for the coming of Christ, and we are searching the scriptures daily, fully believing that they are able to make us wise unto salvation.—We think there is no danger in reading the Bible without note or comment. We are told that it was a saying of Luther's "that the Bible is the sun from whence all teachers receive their light," while so much is said by the different teachers, of the interpretations in the translation of the scriptures, and still do not agree in their views, we believe the fault is not in the scriptures, but in their imperfect knowledge of them. The more we read the more firmly we believe that the Bible will explain itself, and that it is a perfect book translated by the providence of God, at a time the most fit, and by men the most suitable. Time must soon show who is right. I have no doubt but Bro. Miller's views in every thing essential is correct. I believe he was called of God to warn the world of their danger and to show a worldly church their state. Since writing the above a brother wishes for one copy of the "Harp," second edition. The people in this place seem to have their eyes closed against the doctrine of the kingdom.

Your unworthy brother,

JOHN REYNOLDS.

Marblehead, (Mass.), Oct. 14th 1845.

WINCHENDON, Mo.—Bro. G. W. Gregory writes:—There are a few here who are willing to be called "Millerites;" and notwithstanding our repeated disappointments in not realizing the consummation of the Christian's hope, we are still looking with anxious expectation for the Son of man to come in the clouds of heaven with power and great glory. There are a number here among the Methodists who believe in a pre-millennial advent, and for their works' sake I respect them as Christians. There are indications of a revival among them, in which I am willing to unite; some of my former objections against laboring with them have been removed. I feel now, that where God works, I want to work; and where there is a chance for salvation's ear to move, I will put my shoulder to the wheel.

Yours in the bonds of Christian love,

GEORGE W. GREGORY.

Bro. J. Backus writes:—I prize the "Herald" very much; every time it comes it is like a visit from an old friend; it comforts my heart and strengthens my faith. May the Lord give you all the aid and encouragement you need in your present trials.

There is a small band of brethren in Morrisville, on the other side of the Delaware river, who stand firm on the first principles of the Advent doctrine, and are earnestly contending for the faith once delivered to the

saints. Bro. Litch lectures for us occasionally in power and demonstration of the Spirit. Do you ever get any word from dear Bro. Southard?

Yours in the hope of the gospel,

JOHN BACKUS.

Trenton (N. J.), Oct. 23, 1845.

Bro. S. calls upon us occasionally. His health is greatly improving.

#### LETTER FROM BRO. M. CHANDLER.

Dear Bro. Himes.—Since I last wrote I have been on a short tour into Pa. I visited the Advent brethren in Lancaster, Landisville, Springville, Middletown, and Shermanstown. I found many who were still rejoicing in the blessed hope. They have been very much tried, but not distressedly. They have been somewhat troubled with new messages, but in most of these places they have rallied anew to the work of God, and have become more united, and are determined to wait patiently until the Master shall appear. In most of the above mentioned places I had a large and interested congregation. It did not look like the door of heaven being shut. We had a time long to be remembered. Saints rejoiced, and sinners cried for mercy, and to God be all the glory; and I pray God to carry on his good-begun work. I saw Bro. McCartney, the agent, in the cars which run from Harrisburg to Shippensburg. He told me he thought there was now in some of the western towns a more effectual door opened for the Advent preaching than there ever was before. The people want to hear on the subject. I heard from three other counties in that region where they have not heard much on the subject, but the people want to have some Advent preacher come through there. It is on the west branch of the Susquehanna river. Bro. Hazlett who came out of the so-called church of God, and preached at Shermanstown, has a large field opened for the Advent doctrine in Perry County, where he is going, I believe, to remove. God is willing to work and save souls if his people will do their duty. I pray God to help us to get the stumbling blocks out of the way of the people. I spent one night in Philadelphia on my return, and met a happy company of the tried ones at Brother Litch's house. We had a rejoicing time.

I believe we are engaged in the right cause, and God will carry it on. If those who are now engaged in it should forsake it, God will raise up others. He will have watchmen on the walls who will not hold their peace till he makes Jerusalem a praise in the earth. My prayer is, Lord hasten the time. Yours, in the blessed hope.

MOSES CHANDLER.

Troy (N. Y.), Oct. 19, 1845.

#### Items.

**Popery.**—The Austrian government forbids any Catholic, under the penalties of fine and imprisonment to embrace Protestantism, without express permission from the civil authorities. It forbids Catholic priests to be present at a marriage between a Protestant and a Catholic; and forbids any Protestant minister to offer public prayers in church or chapel, on occasion of such a mixed marriage.

**The Telegraph.**—The Magnetic Telegraph will be completed between Buffalo and Lockport, and in operation, next week.—*Express.*

**U. S. Commissioners' Court, Oct. 22.**—Jacob Darby, mate of the ship Atlas, was brought before E. G. Loring, Esq., Commissioner, for assaulting James Riley, one of the crew, at sea. Darby asked Riley where all the hands were, and Riley replied, "They are all on deck." Darby rejoined, "You are a d—d liar;" and knocked Riley down with his fist. The blow did not appear to be justified by the circumstances, and Darby was held to bail in \$100 for his appearance for trial at the December term of the District Court.—*Post.*

A Leipzig paper states that a German Catholic community, to the number of 3,000, had established itself in Vienna, and that one of its meetings was dispersed by a company of soldiers, but no arrest took place.

The Albany Knickerbocker says,—"It is estimated that the present number of distilleries in the United States is 10,400; the number of gallons of distilled

liquors, distilled annually, is 41,502,607, which if sold at 20 cents per gallon, would produce 8,000,000 dollars, 4,000,000 of quarrels, half a million of assaults and batteries, one hundred thousand thefts, eight hundred suicides, and about one hundred murders.

**Anti-Popery in Germany.**—The Foreign correspondent of the Presbyterian speaks as follows of the work of Ronge:

"Let us rejoice, therefore, but with trembling, and wait to see what the Lord will bring out of this movement in Germany; let us not be hasty in judging either favorably or unfavorably of it, but let us pray. I apply the same remarks to the movement going on in certain portions of the Roman Catholic population of France, especially in the West. I dare not yet rejoice without reserve. In several places, analogous movements commenced, without having the consequences which were anticipated. Another movement, to the same effect, and with the same views as the German Catholic church, has just declared itself in a commune of Lorraine. If it acquire consistence, I shall return to the subject."

**Ronge-ism in America.**—We stated last week that the reformation of which Ronge is the main leader had made a start in the city of Baltimore. This fact we met with in the Morning Chronicle of this city. We have not observed in our exchange papers any further particulars. The following extract from a letter to the Lutheran Observer, contains some important intelligence:

"By the way, Ronge's followers are beginning to come to this country. Some have already passed through this place; many talk of coming. Can it be that God designs thus to begin some work here too?—not being quite so much suspected by the Romanists as I, is collecting items for me among them. He tells me that the adherents of papacy who come on from the infected districts are strictly enjoined not to say one word about the new reformation in that country. But all in vain. The fire may appear for a time smothered, but it is only acquiring strength and will soon burst forth with more vigor, and spread with renewed destructiveness to the man of sin."

**Independent Catholic Church.**—We understand there is a movement in this city to establish an independent Catholic Church, in accordance with the avowed principles of the reformation now in progress in Germany. A city German paper contains a call for a Pastor of a new Catholic Church. It is understood that the subscribers to this Church are numerous, and the main object of their association is the establishment of a Catholic Church, independent of the Pope and Bishops.—*Cincinnati Gazette.*

**The Mormons.**—The Mormons have held a grand Convention at Nauvoo, and resolved unanimously to leave Illinois and settle at Vancouver's Island, on the Columbia river—the wealth agreeing to devote their means to assist the poor to emigrate with them.

In Saxony, the cradle of the Reformation, the writings of Ronge are forbidden and confiscated, nor are they allowed to be advertised. Most of the people are Protestants, but the king is a bigoted Roman Catholic.

There are 10,000 persons in each of the 18 Provinces of China, who get their living by making incense sticks alone. They have 86 principal idols; but the number of subordinate gods are almost countless.

**Earthquake.**—Quite a severe shock was felt in the vicinity of this city last (Sunday) evening. On Long Island, at Bedford, Jamaica, Hemstead, and for many miles, it was felt at 6 o'clock. On Staten Island, at very different and distant points, at 10 minutes past 6 o'clock. The sound appeared like the rolling of a heavy loaded wagon over frozen ground, and continued for about three seconds.

**Cold weather.**—The thermometer this morning, at sunrise, in this vicinity, was twenty-two degrees—and the pumpkins and squashes which were unhoused, complained bitterly of the neglect. Considerable snow has fallen in New Hampshire, Maine and Vermont—and we learn from the Baltimore Patriot that a "fleece shower" has even been experienced in that city.

This weather should remind those who are blessed with the comforts of life, that there are many around us and among us, who have not the means of providing themselves and families with food, clothing and fuel for the approaching inclement season. REMEMBER THE POOR!

"Every column of a newspaper contains from ten to twenty thousand distinct pieces of metal, the misplacing of any one of which would cause a blunder or typographical error. With this curious fact before the reader, he must, wonder at the general accuracy of newspapers, and be more disposed to excuse than magnify errors of the press."



## Foreign News.

The arrival of the *Great Western* at New York, brings intelligence from Liverpool to the 11th instant. We select the following:—

**Italy.**—Private letters from Faenza, of the 29th ult., brings further particulars of the insurrectionary movement at Rimini. It was on the 23d, at 4 o'clock in the evening, that a number of persons, armed with muskets and fowling-pieces, assembled on the Square del Corso. The authorities immediately called out the garrison, and shortly afterwards the Swiss and Carabiniers, 100 in number, and 300 soldiers of the line, drew up on the Square of the Theatre. The Carabiniers having been sent to reconnoitre the position of the Liberals, were assailed in the streets by the latter. After an engagement of an hour, the result was still uncertain, when the troops of the line, who had remained passive spectators of the conflict, sided with the insurgents. The people and the soldiers then fraternized, and appointed a provincial junta of Government. The carabiniers lost 10 killed and wounded, and the Swiss two killed, and the insurgents had six men hors de combat. On the following day the small towns of St. Archangelo and Savignano followed the example of Rimini. There, likewise, the carabiniers offered some resistance, which was, however, speedily subdued. At Pesaro, Perugia, and Ascoli, and generally throughout the Marches, the utmost agitation prevailed. Early on the 28th, the advanced posts of the insurgents signalled the approach of a body of Swiss troops, and carbiniers in the direction of Faenza, and the insurgents, instead of awaiting their arrival in their quarters, sallied out and attacked them. The fusillade had continued for some time, and the Swiss were beginning to fall back, when a corps of Pontifical volunteers and revenue soldiers debauched by the Brisighella road, and taking the insurgents in flank, compelled the latter to abandon the field, and retire towards the mountains of Tuscany, having had only one killed and two wounded. The loss on the side of the troops was said to have been seven killed and ten wounded. The patriots, by the last accounts, had safely reached the mountains of Separano and San Cassiano, and were still encamped on the Pontifical territory.

**Germany.**—Soon after the arrival of Ronge and his companies at Heidelberg, on the evening of Sept. 27, the heads of the German Catholic community were cited to appear before Stadt Director Bohme, who made it known that, in virtue of the rescript of the Minister of the Home Department, the said Ronge could not be permitted to perform ecclesiastical service, or to deliver any public address. At the same time it was intimated, that if security for compliance with this order should not be given, Ronge must leave the town immediately. Under these circumstances, the persons who had appeared felt themselves bound to give the required security. From the prohibition against speaking, addresses on giving toasts were expected. In consequence of this order, no devotion can be performed by German Catholics, and the voice of Ronge must not be heard in any sacred place.

**Insurrection in Algeria.**—The *Moniteur Algerien* of the 30th ult. announces that a general insurrection had taken place among the native tribes dwelling on the frontiers of Morocco, and that Abd-el-Kader had placed himself at their head, and opened the campaign by cutting to pieces a body of 450 French troops. The tribes residing on the western frontier had risen in arms against the French. Col. Cavaignac, who advanced into the territory of Traras with a column of 1300 infantry, had two warm encounters with the enemy. In one of these engagements, M. Peyragai, chief of battalion of the Zouave, was killed.

**Russia and Circassia.**—The *Journal des Debats*, after showing the late campaign to have been a complete failure, and most disastrous to the Russian invaders, says:—"Notwithstanding the painful results of the expedition, the Emperor has distributed numerous recompenses to his army of Caucasus, and with justice, for the most terrible dangers were braved with intrepidity, and obstacles of every kind were surmounted with extraordinary firmness. The Emperor, besides, was desirous of masking the disastrous part of the campaign by the *clat* of the honors awarded; but the truth has pierced through, and he cannot conceal from himself the effects which are likely to ensue. He beholds his power, and the renown of the Russian armies, continuing, year after year, to fall before some wretched mountaineers, who cannot bring together, on a single point more than 8,000 or 10,000 combatants, wanting powder, and half of whom are only armed with bows and arrows. This prolonged resistance, sometimes

victorious, and always invincible, humiliates him in a certain measure in the eyes of Europe, and therefore he wants to finish the matter in any way—by fire or sword. We must, in consequence, expect to see the commencement of the approaching season, a new campaign commenced, in which will be displayed the greatest possible efforts.

**Syria.**—Letters from Constantinople, announce that after innumerable delays and difficulties, the Turkish government is at length about to allow a Protestant church to be established at Jerusalem. All denominations of Christians, with the exception of the Protestants alone, have for a long time had a place of worship at Jerusalem.

## THE HERALD AND WATCH.

BOSTON, NOV. 5.

## Removal of the Office of the Herald

TO NO.

30 DEVONSHIRE-STREET. 30.

During the past week we have removed this office from 14 Devonshire-street to No. 30, up stairs, on the opposite side of the same street. The entrance is the third door north from Water-street.

## New Place of Worship.

Having procured the CHAPEL under the Museum, in Tremont-street, we shall worship there on the Sabbath, and on Tuesday and Friday evenings. On Sunday evenings we worship at the hall No. 339 Washington-street, where we have of late occupied.

Bro. I. R. GATES has labored with the Adventists in this city the past summer, with a zeal worthy of all commendation. He now purposes to spend a few months in travelling, and will visit various places as calls may be received. He will leave here with the best wishes for his prosperity and success; and we doubt not he will be instrumental of much good, by visiting those who will be benefitted by his services. His family will reside in the city for the present, and he will be with us occasionally. He will hold conferences, and attend to any calls wherever his labors may be desired. Address letters to this office.

The articles entitled the "Abrahamic Covenant," published a few weeks since, the "Doctrine of the Millennium," commencing with the present number, with a few others, we designed, when we wrote them, for a book for Sabbath-schools; but not having the necessary funds at command, we have been obliged to relinquish that purpose, and have thought it best to give them to our readers through the columns of the "Herald."

NOTICE.—Papers returned without the Post-office address being given, cannot be stopped. For without the P. O. address, we cannot find the subscribers' names on our books.

BOOKS FOR THE WEST.—We have sent a box of books to Bro. Kiloh, at Cincinnati, O. Those in that vicinity can procure the "Harp," Hymn-book "Shield," &c., of him.

OBITUARY.—I notice occasionally an Obituary in the "Herald," and it is well that a portion of its columns should be appropriated for this purpose.

None of us are as yet secure from the approach of death, or from the stroke of his fatal scythe. But my dear brother, those who love to receive from God's word, the many evidences of the speedy coming of Christ to break the iron arm of death, and awake our sleeping friends to eternal life, *emphatically*, "sorrow not, even as others."

For the past few days I have enjoyed the pleasure of witnessing, and also participating in the consolations of this doctrine. One of our dear sisters, Olivia M. Libby, aged 19 years, fell asleep in Jesus on the Lord's day morning Oct. 26. In the year 1843 this doctrine arrested her attention, and then excited in her mind an earnest concern for her salvation. She soon made a full consecration of herself to God, and looked forward with joyful anticipation to meet the

Savior in the spring of '43, and fall of '44. Although twice disappointed in not realizing the consummation of her fondest hopes, yet she was not discouraged in looking for His appearing.

In common with many others, she embraced the idea that Christ came as Bridegroom on the 10th of the 7th month, but a short time before her sickness she discarded this doctrine as not being conformable to the gospel of Christ. It was intimated by some that God had smote her with disease in consequence of her giving up the truth, which had the effect in her feeble state to confuse her mind. Soon after this I visited her, and in a simple manner endeavored to explain the atonement, and the coming of the Bridegroom as taught by Christ and his Apostles, and, although her mind was exceeding weak, yet, at once she could grasp these fundamental truths thus taught, and instantly a sweet peace filled her heart, and a heavenly smile spread over her countenance. Confusion, I find, is not the fruit of our blessed gospel.

She was a great sufferer for 31 days. A large tumor in her left side produced a complication of diseases, which defied the skill of the most able physicians, yet the same grace which prompted her to look for the Savior, enabled her to bear these sufferings with exemplary patience and resignation. The only expression of murmuring or impatience that escaped from her lips, (if so it could be called) was, "I wish the Lord would take me home." The last day or two before she died, strong convulsions deprived her of her senses most of the time, but she fell asleep as an infant would compose itself to rest.

Our beloved sister possessed that faith, which "is the substance of things hoped for, the evidence of things not seen," and "looked for a city with hath foundations, whose builder and maker is God." She "desired a better country, that is, a heavenly," and "died in faith," with full assurance of having a part in the first resurrection. Such are the bright and cheering prospects which linger behind to console and comfort her relatives and friends.

Her parents, brothers and sisters, profess these glorious truths, and are looking for that bright morning to dawn, when their child and sister, "shall come again from the land of the enemy," and once more be united, in a land where "shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; when God himself shall be with them, and shall wipe away all tears from their eyes." There,

"Affliction and sorrow and death shall be o'er,

The saints shall be united to part no more."

J. P. Jr.

## Letters and Receipts for Herald and Watch,

TO NOVEMBER 1.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

S. Baldwin, jr., v 10; L. Phelps, 157; O. Merri-man, 243; T. Challar, 256; O. Cutter, 256; W. Howard, 228; J. Clark, 258; G. Williams, v 9; D. Brown, 243; J. Thompson, v 10; P. Dow, v 10; W. S. Willey, v 9; G. Dearborn, v 10; J. N. Nutton, v 10; E. Roberts, v 10; J. Fowler, 224; S. Osgood, 226; F. Gale, v 10; N. Dow, v 9; A. Tilton, v 9; J. Backus, 243; S. Smith, 217; G. W. Gregory, 240; J. Damon, v 9; E. Elliott, v 10; A. Loomis, 243; C. Gorham, v 10; S. Hubbard, 269; S. Fellows, 261; Elijah Hall, 260; Harrisville Reading Room, 260; J. Armstrong, 258; S. Shaw, 256; P. N. Crandell, 230.—each \$1. J. Babcock, 234—\$1 25. J. Whipple, 235; J. Davidson; J. Roberts, v 9—each \$1 50. A. Tenney, v 10; J. Smith, v 10; G. Smith, 271; D. A. Vindex, 256; J. Colby, 248; W. Werring, v 11; S. B. Philbrick, 228; D. Prescott, v 10; F. Sowl, v 11; H. Bush, v 11; S. Frank, v 10; A. G. W. Smith, v 11; B. Perry, v 10 (paper has been regularly mailed); E. Baker, 189; R. Wattles, 269; T. P. Hedrick, 292—each \$2. S. C. Berry, 234—\$3. G. Odell, v 9—\$4.

LETTERS.—P. M. Indianapolis; J. McClellan (paper is mailed every week to Niagara, C. W.—money was rec'd, paid to v 10); L. D. Fleming; Mrs. L. Dickson (same stands fair on the books—have sent back Nos.); J. B. Cook; J. S. Clapp (er. to the ind.); L. Stone (books sent); A. Simpson (all right); J. Weston; P. M. Albany; A. P. Barringer; D. New (paper is mailed regularly with the list—is paid to 269); C. Stearns; P. M. Mellonsville, N. C.; C. Clapp (all right); N. Dalton (\$2 due); G. Hill (four papers to v 10); H. A. Parsons; H. Barringer; A. P. Harrington; A. Traveller; J. F. Hardin; S. Harris (\$3 50 due); G. S. Miles (the \$5 was rec'd and cred.); J. F. Guild; E. Jacobs; J. Mott; L. Curtis (paid v 10).

Books, &c.—T. Smith, \$5; E. Galusha, \$8.